



DISCUSSION ON THE

Six Qualities

IN THE EFFORT OF

Da'wah & Tabligh



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Discussion on the Six Qualities in the effort of Da'wah & Tabligh

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In The Name of Allah, the Most Beneficent, the Most Merciful.

Introduction

People throughout the world, Muslim & non-Muslim, are working day and night to fulfil their needs & aspirations. Most of them are approaching means which they find through intellectual exertion, tradition, technology, politics etc. None of these efforts aims to benefit from the almighty power of Allāh ﷻ - thus their stress and their loss is only increasing.

Allāh ﷻ kept our success in this world and the hereafter in complete deen - in following His commands according to sunnah as understood and practised by the sahaba ﷺ. Material things are used to spend life, not to build life. One's life is made with deen, and it is corrupted by the lack of deen.

Rasulullah ﷺ made such efforts that every believer's yaqin, aspiration, worship, earning, spending, eating, marriage, social interactions, and dealings etc. were all transformed. The aim of this da'wah & tabligh effort is to revive this prophetic endeavour. This effort is not merely running from place to place; its true objective is to develop certain noble qualities within us.

Through the efforts of the prophets ﷺ eman takes root, eman grows and deen comes into the lives of individuals, communities, and nations are built. Deen does not come to life all at once - it gathers in the person and society gradually. Therefore, those engaged in this self-effacing effort must have clear insight, conviction of the work, and unwavering dedication.

Focusing on the six qualities, which are among the noble qualities of sahaba ﷺ, will make it easier to practise the full deen and help remedy a number of social ills (remedies are written in brackets):

1. Shirk, Kufr & Doubts ([La ilaha illallah](#)); Bid'ah ([Sunnah](#))
2. Wickedness ([Salat](#))
3. Ignorance ([Ilm](#)); Heedlessness ([Dhikr](#))
4. Jealousy, Arrogance & Selfishness ([Ikram & humbleness](#))
5. Hypocrisy ([Ikhlas](#))
6. Being Astray ([Da'wah & Tabligh](#))

For the participants in tabligh jamat, cultivating and strengthening the six qualities in the person is a priority. We need to understand the objectives, virtues, and the necessary effort to bring each of these qualities into our lives. Further, keeping our discussions strictly within the six qualities is a must in jamat tours. For all these reasons this booklet should serve as a basic introduction - especially suitable for beginners.

We must realise that Rasulullah ﷺ and his sahaba ﷺ carried out the effort of deen in a special way. Therefore, we should learn and adapt the same effort. By the immense grace of Allāh ﷻ, jamat sathis in some localities are gradually learning this effort. However, the work is still in its early stages. If people assume that the work has already matured, they will never reach the true objective. New workers must recognise this reality and continue to persevere to reach, as far as possible, the level of effort undertaken by Rasulullah ﷺ and his sahaba ﷺ - for that is the original model of effort. Once we realise how negligible our effort is compared to theirs, we should make a firm resolve to strive like them inshalla.

Before starting this effort, one should reflect on its benefit and then learn the correct methodology. The benefit is that both those who make the effort and those upon whom the effort is

made will receive hidaya. The more hidaya a person receives, the more they will be able to live according to deen. The more people increase their effort for deen, the more hidaya they will gain.

When Muslims do not engage in this effort, hidaya gradually fades from their lives - first in business transactions, then in their social interactions and family relations. In other words they will discard the sunnah to adopt the ways of others and indulge in bid'ah. The decline continues until even obligatory acts leaves their lives, and in the worst case, the person drifts away from deen entirely. Today, we often hear complains that people are not practising deen, but the root cause is that they have abandoned the effort of deen.

Conversely, when Muslims commit themselves to the effort of deen, hidaya returns, and the entire decline reverses. So we desire and make du'a that this effort increase to the point that we are able to practice deen in all aspects of life, which in turn makes it easy for others to understand Islam.

There are two strategies in this effort: (1) increasing the number of participants, and (2) raising the level of sacrifice.

However, these two approaches are very different. Even if millions of people participate but each makes only a small effort, the resulting hidaya will be widespread but shallow. In contrast, if even a small minority exerts themselves correctly — with determination and great sacrifice, which is only possible through firm and correct yaqin — this can bring tremendous hidaya to the Muslims and to the wider community.

To this day, many people busy with their work have made efforts to spend time in the path of Allāh while avoiding any worldly setbacks. Yet Allāh ﷻ, His prophet ﷺ and sahaba ﷺ taught us the way of true sacrifice. Therefore, today the more our sacrifice resemble theirs, the higher the level of effort we shall reach. Therefore, for a da'ee it's crucial that the entire effort of Rasul-ullah ﷺ and his sahaba ﷺ is in front of them.

Arabia, despite its vast expanse, was largely a land of sandy and rocky desert. The types of livelihoods we associate with the modern world — such as stable salaried jobs — did not exist there. Farming and orchards were scarce. In short, Arabia was

home to a population struggling with poverty and scarcity, many of whom could barely clothe themselves. A large portion of the people were nomads, and in times of extreme hunger they would resort to eating insects, snakes, blood, and anything they could find.

There was little in Arabia that could offer incentive or resources to foreign rulers, so instead of seeking anything from the region, neighbouring powers maintained border forces mainly to protect themselves from raids by the impoverished and desperate Arab tribes. It was among these very people that Allāh ﷻ sent His Messenger ﷺ to begin his mission. Initially, very few people accepted his da'wah in Makkah, the city where he was born and where its people used to call him al-Amīn.

For the sake of deen, Rasulullah ﷺ - who grew up as an orphan - endured the harshest trial: mockery, hunger, fear, social & economic boycott, warfare, betrayal, assassination attempts, being stoned by street urchins, the persecution of his companions, and even the divorce of his daughters. He was also tempted by the Quraysh with offers of wealth, women, and power. Yet, through every test and hardship, he ﷺ remained unwavering and steadfast in his mission.

Muslims used to gather in secret in the house of Arqam ؓ to learn and teach in the presence of Rasulullah ﷺ. Soon Quraysh began persecuting the Muslims, and for three years they were subjected to a harsh boycott in the valley of Makkah. Twice Muslims emigrated to Abyssinia - which consisted of both men and women ¹. Eventually, the Muslims were granted permission to migrate to Madinah in order to protect their eman.

In this environment, whenever anyone accepted Islam, they used to take refuge in Madinah. These emigrants were mostly poor who had left behind their families, homes and whatever occupations they had ².

In fact, new Muslims were encouraged to come to Madinah so they could learn directly from its Islamic environment — especially within the prophet's masjid, which provided a constant atmosphere of deen, busy with da'wah, teaching and learning, salat and dhikr, and various other services. Sahaba ؓ organized these responsibilities in shifts, keeping the masjid active around the

clock. Anyone arriving from outside the city would always find someone present at the masjid to receive them. As the people of Madinah continued to strive in the path of Allāh, increasing numbers of people began arriving from distant regions, while the number of hosts available to care for them grew smaller.

It was considered a shared duty for everyone to ensure that newcomers learned from them and then passed that knowledge on to others. Madinans divided the work of looking after these guests of Allāh, sitting with them, teaching them, feeding them, hosting them etc ³. The size of guest jamat was varied. On one occasion four hundred people came. Rasulullah ﷺ send them to one tribe. When they returned after a week, Rasulullah ﷺ assessed their learning - the understanding of deen was slowly entering them. Then they were sent to another tribe to complete another week of learning. After another week their understanding became strong. Rasulullah ﷺ asked them, "*How did you find my sahaba?*" They replied, "They had given us their beddings, they fed us their own food, and during the day they taught us deen." Sahaba رَضِيَ اللَّهُ عَنْهُمْ used to give gifts to returning Muslims - they would not take anything in return.

The demand on the people of Madinah became so great that many sahaba paired up, alternating between masjid service and their means of livelihood. If one would come during the day, the other would come at night. Both muhajir & ansar became so accustomed to the effort of deen that whenever Rasulullah ﷺ called them to spend in the path of Allah, they would respond to the call immediately, freeing themselves from all occupations. If they were asked to set out at sunset, they would not remain in Madinah that night. No wonder, Allāh ﷻ chose these two groups to assist Rasulullah ﷺ in making effort to establish deen in the world. The ansar responded whole-heartedly despite the difficult demands placed upon them: defending deen, supporting the emigrants while providing for their own families, even though they had very little time left to sustain their farming or trade.

Sahaba رَضِيَ اللَّهُ عَنْهُمْ were such great personalities that they went forth in the path of Allāh in every condition. It didn't matter what the circumstances were. They left home on the occasion of wedding, birth or death in the family. They went khuruj at harvest

time, in extreme heat or in severe cold, in hunger and in poverty, in sickness and in health, in strength and in weakness, in youth and in old age.

Sahaba ﷺ were ready to go in the path of Allāh, irrespective of whether it was against their habits & nafs. They promised to obey Rasulullah ﷺ in easy times and in hard times. For the sake of Allāh, to spread the deen they tolerated all kinds of losses and difficulties, they risked everything.

Over the ten years in Madinah, Rasulullah ﷺ sent out around 150 jamats in the path of Allāh, personally joining about 25 of them. The size of the groups varied - some consisted of seven, eight, or ten members, while others included fifteen, fifty, a hundred, three hundred, a thousand, or even ten thousand members. Their duration also differed: some lasting fifteen or twenty days, others two or three months. For the remaining (125) jamats, some sahaba ﷺ went out for even longer periods such as four months or six months.

On one hand, the sahaba ﷺ had less time to earn a livelihood, and on the other, their expenses increased many fold — from spending in the path of Allāh to hosting the guests of Allāh. As a result, they experienced severe poverty in both summer and winter. Nevertheless, they took these burdens upon themselves willingly and focused their efforts on others. Because the believers prioritized the work of deen over their personal needs, family concerns, and means of sustenance, Allāh became pleased with them, and people began entering Islam in large numbers.

A dā'ee must endure all difficulties — whether hardships caused by people or tests sent by Allāh.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ

Messengers indeed have been rejected before you, but they endured rejection and persecution until Our help came to them. [6:34]

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۚ

And We have made some of you as a trial for others - will you be patient? [25:20]

A da'ee should have excellent character and he should give da'wah with wisdom:

فِيمَا رَحْمَةٍ مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ لَهُمْ لَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

And by the mercy of Allāh, you were gentle with them. Had you been harsh, hard-hearted, they would have dispersed from around you. So pardon them, and ask forgiveness for them, and consult them in the conduct of affairs. [3:159]

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

Invite to the way of your Lord with wisdom and good advice, and debate with them in the best manner. [16:125]

The path of da'wah is not lined with petals; it is a path filled with obstacles and challenges. Yet the dā'ee remains positive, never losing hope in people's guidance through his efforts. He does not become impatient, no matter how long it takes for the help of Allāh to arrive. The sahaba ؓ embodied these qualities to perfection, becoming a lasting example for all Muslims until the Day of Judgement in how to strive for the sake of deen.



Firm Yaqin (Certainty) in "La ilaha illAllah Muhammadur Rasulallah"

The literal meaning of the kalima, لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ is:

"There is no god but Allāh, and Muhammad ﷺ is the Messenger of Allāh."

Allāh ﷻ is the supreme being. There is no deity beside Him. All prophets began their efforts among people with this core message. It is imperative that we make an effort to firmly instil this in our hearts.

By submitting to the kalima, لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ, one promises to live by the commands of Allāh as shown by Rasulallah ﷺ:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ط

O you who believe! Obey Allāh and obey the Messenger and those in authority among you.

[4:59]

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ج

And whatever the Messenger gives you, accept it; and whatever he forbids you, abstain from it.

[59:7]

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed in the Messenger of Allāh you have a good example to follow.

[33:21]

Through this submission Allāh promises to build their dunya and akhira:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْشَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever works righteous deeds, whether male or female, while being a believer, We will grant them a good life — and We will reward them according to the best of what they used to do. [16:97]

The kalima demands that we only worship Allāh and seek His help:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship, and upon You we call for help. [1:5]

Reliance upon Him is a quality of the believers:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

The believers are only those whose hearts tremble when Allāh is mentioned, and when His verses are recited to them, they strengthen them in faith, and upon their Lord they rely. [8:2]

The kalima guides us to change our yaqin, temperament, and ways.

The First Part: La ilaha illAllah

Objective of La ilaha illAllah

- Removing incorrect beliefs in the heart by negating creations.
- Affirming the greatness of Allāh.

Our yaqin should change from creation to Creator, means (as-babs) to deeds (a'mals), temporary (dunya) to permanent (akhira), from observation to revelation. Any a'mal of deen with incorrect yaqin, yaqin which is inconsistent with the above kalima, renders it weak. Such an a'mal is unable to draw from the almighty power of Allāh ﷻ in our support.

We need to develop the certainty that whatever happens, it happens by the will of Allāh. He doesn't need support from anybody to do anything. Allāh is totally independent. To bring something into existence, He just commands, "Be" and - it is ⁴. He alone gives life and He alone gives death ⁵.

Everything besides Allāh ﷻ that we see and don't see, from the smallest particle to the biggest stars and galaxies in the universe, is His creation. Allāh ﷻ created all creations alone, and He is alone sustaining them.

Creations are totally dependent on Allāh to come into existence or go out of existence, to do anything - to benefit or to harm. It is Allāh who quenches our thirst and gets rid of our hunger - not water or food. For the same reason fire could not burn Ibrahim ؑ and knife could not cut Ismaeel ؑ - the same way a business cannot sustain, a gun cannot protect and medicine cannot cure ⁶ without His permission.

Generally, people mistakenly attribute the qualities as intrinsic to creation. The da'wah of the prophets has always been to deny this false attribution and affirm Allāh's absolute power and qudrah over the entire creation. In fact, in the creations of the heavens and earth we witness the manifestation of power and qudrah of Allāh.

Allāh ﷻ is in full control of the qualities bestowed on creation. He is all-seeing & all-hearing. He sees a black ant walking on a black rock in the dark night, He hears its footsteps and knows with what intention it's moving. Like the means and materials of this world, the conditions of the creation, such as happiness & sadness, tranquillity & anxiety, success & failure, are also creations and Allāh ﷻ is the one who bestows these conditions.

Allāh is fully aware of the needs of His creation. He guides them and He alone is fulfilling their needs ⁷. Allāh endows, changes & terminates the qualities of creation: it's structure, ability, condition & outcome. Reflect on how Allāh grows ⁸ plants, flowers, and fruits etc.; how He continuously evolves our bodies from inception to death.

Allāh hasn't subjected our internal conditions on external means and structures. For example, Allāh hasn't subjected our success or failure, rise or fall, honour or disgrace, health or sickness,

tranquillity or anxiety, happiness or sadness on external means and structures. Rather, He subjected these conditions upon two internal treasures: on yaqin and a'mal.

There is no promise of Allāh for success with means the same way there is no warning of failure with lack of means ⁹.

Success and failure are not inherent to the means - rather, the treasures of these belong to Allāh. He gave success to Sulaiman ﷺ through his kingdom and He gave failure to Pharaoh despite his kingdom as success and failure is not intrinsic to kingdom.

Allāh gives means to whomsoever He likes ¹⁰. Having means is not a sign that Allāh is happy with someone. Similarly, lack of means is not a sign of Allāh being unhappy with someone ¹¹.

Nothing can frustrate the decision of Allāh. When He decides to exact failure, no amount of power, resource and intelligence in the universe can avert it ¹². In the same way when Allāh decides to grant success, then it becomes inevitable, even without any means, even against the will of the whole world.

We should never be affected by structures and conditions. If we perform the correct a'mal for the situation then Allāh will benefit us with, without or against those structures and conditions. On the other hand, in that situation if we displease Allāh through wrong action, then He might punish us through those structures and conditions.

Thus faced with difficulty we must prioritise deen above all else.

Virtues of La ilaha illAllah

- Life and death, hunger and thirst, honour and disgrace, and all other things are temporary.

Yet, the believer of **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** poses such an amazing wealth (eman), which makes its owner successful for eternity, worthy of eternal respect and everlasting youthful life of happiness. Allāh ﷻ says in the Qur'an:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
وَأُبَشِّرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

Surely those who say, "Our Lord is Allāh," and then remain steadfast, the angels descend upon them, saying, "Do not

fear, nor grieve. Rather, rejoice in the good news of Jannah, which you have been promised..." [41:30]

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ۚ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allāh promises the believers, men and women, gardens beneath which rivers flow, abiding therein forever, and fine homes in the Gardens of Eden. But approval from Allāh is even greater. That is the supreme achievement. [9:72]

- Allāh's help is conditional upon correct yaqin and a'mal. Musa ﷺ made effort on the Children of Israel as well as the Pharaoh and his people. As for the Children of Israel, they received Allāh's support only after their yaqin ¹³ and a'mals ¹⁴ were set right.
- Firm yaqin is a criteria for leadership:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs. [32:24]

- Narrated from 'Ubada ibn al-Samit ؓ, Rasulullah ﷺ said: *Whoever witnesses that there is no god but Allāh and that Muhammad is Allāh's Messenger, Allāh forbids the Fire from touching him* ¹⁵.
- Narrated by Anas ؓ that he heard Rasulullah ﷺ saying: *On the Day of Resurrection I will intercede and say, "O my Lord! Admit into Jannah (even) those who have faith equal to a mustard seed in their hearts." Such people will enter Jannah, and then I will say, "O (Allāh) admit into Jannah (even) those who have the least amount of faith in their hearts."*

Anas ؓ then said: As if I were just now looking at the fingers of Allāh's Apostle ¹⁶.

- Umar ibn khattab ؓ narrates that Rasulullah ﷺ said: *Indeed, if you put your faith completely in Allāh, as it ought to be, then surely you will be provided sustenance as birds are provided for. They leave in the morning with their empty stomach and return in the evening duly filled* ¹⁷.

- Abdullah ibn Amr رضي الله عنه narrates that Rasulullah ﷺ said:
The first of this ummah was reformed with firm yaqin and abstinence (zuhd), and the last of this ummah will begin to decline due to miserliness and long hopes ¹⁸.
- Abdullah ibn 'Abbas رضي الله عنه reports:
One day I was riding (a horse/camel) behind Rasulullah ﷺ when he said, "Young man, I will teach you some words.
*Be mindful of Allāh, and He will take care of you.
Be mindful of Him, and you shall find Him at your side.
If you ask, ask of Allāh. If you need help, seek it from Allāh.
Know that if the whole world were to gather together in order to help you, they would not be able to help you except if Allāh had written so. And if the whole world were to gather together in order to harm you, they would not harm you except if Allāh had written so.
The pens have been lifted, and the pages are dry* ¹⁹."
- Abu Dharr رضي الله عنه narrates that Rasulullah ﷺ said:
Everything has a reality, and the servant will not reach the reality of faith until he knows that what afflicted him could never have missed him, and that what missed him could never have reached him ²⁰.

Effort of La ilaha illAllah

- Learn to say the kalima correctly and learn its meaning.
- The effort of La ilaha illAllah is two-fold:

(1) Removing the yaqin of anything other than Allāh - which naturally settles in the heart due to the environment - requires a deliberate effort. This is the effort on لَا إِلَهَ إِلَّا اللَّهُ, that is the effort of negating the yaqin of job, shop, money, power, materials etc. This negation is carried out verbally through da'wah, and practically by regularly sacrificing these things through going out in the path of Allāh.

We should reflect upon the incidences of the Qur'an and the seerah which belie the apparent beliefs and experiences of the time; and recount the divine help afforded to sahaba رضي الله عنهم.

(2) Developing certainty in Allāh which is initially absent from

the heart - so effort must be made to achieve it. This is the effort on **إِلَّا اللّٰهُ** - its effort is to give da'wah about the greatness of Allāh, listen about the greatness of Allāh, witnessing the greatness of Allāh, pondering over the greatness of Allāh ²¹.

Allāh is our 'Rabb' is not just a word, rather it is a name of an effort ²². When Allāh is my Rabb, then the yaqin that anything else sustains me must be removed from the heart by perpetual effort. I am not sustained by the earth, heavens or anything in between, I am only sustained by Allāh. My Lord does not need land or business to sustain - He sustains through His own commands only. By making effort and struggling through the means (a'mals of da'wah) employed by Rasulullah ﷺ, this yaqin and belief must be made firm in the core of our hearts, veins and nerves.

The Second Part: Muhammadur Rasulullah

Objective of Muhammadur Rasulullah

■ Develop the yaqin that with **مُحَمَّدٌ رَّسُولُ اللَّهِ** the kalima sets the sunnah as the only criteria to peace, honour & success. Every other way leads to stress, disgrace & failure.

■ To pattern our lives in the way shown by Rasulullah ﷺ.

If we pattern our lives in the way shown by Rasulullah ﷺ, then Allāh will make us successful in this life and the next life regardless of external structures and conditions.

The way of the prophet is the way of guidance. The a'mals of prophethood are a'mals of guidance. Those who opposed the prophets - that's the way of misguidance, which is the way of going astray. Hidaya only comes from Allāh - He bestows the light of hidaya on us if we do two things:

- (a) strive ²³ to bring deen in every aspect of life in the manner of Rasulullah ﷺ and
- (b) making du'a.

Rasulullah ﷺ brought such a'mals through which we can derive benefit directly from the power of Allāh. When we do any action, even mundane actions such as eating & sleeping, accord-

ing to sunnah then it will be considered worship, that action will bring us close to Allāh. It will draw His blessings, His help and forgiveness. This is why sahaba ﷺ followed Rasulullah ﷺ to the minutest details.

Sahaba ﷺ, most of whom were polytheists or children of polytheists, became the best people ever to walk on the face of the earth through the efforts of Rasulullah ﷺ. Allāh ﷻ made them the standard bearers of eman and understanding of deen for all time and place ²⁴. If we thread the effort of yaqin and a'mal the way sahaba ﷺ has done then Allāh ﷻ will rectify our conditions the way He rectified their conditions ²⁵.

Virtues of Muhammadur Rasulullah

- Success is in following the commands of Allāh ﷻ in the way of His Messenger:

وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ

And if you obey him, you will be guided. [24:54]

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

And whoever obeys Allāh and His Messenger, has indeed achieved a great triumph. [33:71]

- Promises of Allāh's love and forgiveness in following sunnah:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ

Say (O Muhammad ﷺ): "If you (really) love Allāh then follow me, Allāh will love you and forgive you of your sins." [3:31]

- Narrated by Anas ﷺ, Rasulullah ﷺ said:
None of you will have faith till he loves me more than his father, his children and all mankind ²⁶.
- Abu Huraira ﷺ narrates:
Rasulullah ﷺ said: *All of my ummah will enter into Jannah, except he who refused.*
The sahaba ﷺ said: O Rasulullah! And who would refuse? He replied: *He who obeyed me entered Jannah, and who disobeyed me, refused!* ²⁷
- 'Anas ﷺ has narrated:
A man came to Rasulullah ﷺ and asked: O Rasulullah ﷺ, when

is Qiyamah?

He replied: *What have you prepared for Qiyamah?*

The man answered: The love of Allāh and His messenger.

Rasulullah ﷺ said: *Then you will most certainly be with the ones that you love.*

Anas ؓ said: We have never experienced a joy after Islam more elating than the statement of Rasulullah ﷺ *"Then you will most certainly be with the ones that you love."*

Anas ؓ added: I love Allāh, His messenger, Abu Bakr and 'Umar. Thus, I hope to be with them even though I have not done the same actions as them ²⁸.

- Al-'Irbad ibn Sariyah ؓ reported:

Rasulullah ﷺ gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, "O Messenger of Allāh! It is as though this is a farewell sermon, so counsel us."

He ﷺ said, *"I counsel you to have taqwa of Allāh, and to listen and obey, even if an Abyssinian slave were to become your ameer.*

Verily he among you who lives long will see great controversy, so you must keep to my sunnah and to the sunnah of the Khulafa ar-Rashidin, those who guide to the right way. Cling to it with your molar teeth.

Beware of newly-invented matters [in deen], for every newly-invented matter is a bid'ah, and every bid'ah is misguidance ²⁹.

- 'Amr ibn 'Auf ؓ narrates that Rasulullah ﷺ said:
Indeed, deen (Islam) started as a stranger and will again become a stranger. So, glad tidings for those who would be considered as strangers, because of deen. They would revive my sunnah which had been spoiled by the people after me ³⁰.
- Anas ibn Malik ؓ reported, Rasulullah ﷺ said:
Whoever has three traits within himself will find the sweetness of faith:
one who loves Allāh and His Messenger more than anything else,
one who loves a servant only for the sake of Allāh,
and one who hates to turn back to unbelief after Allāh has saved him, just as he hates to be thrown into the fire ³¹.

Effort of Muhammadur Rasulullah

Prior to performing any action, small or big, first find out sunnah way of performing that action. If we continue to do this then over time our lives will be decorated with the great virtues of Muhammad ﷺ - many more people, even those who are outside of Islam, will study this deen and find solutions to all their problems. Following sunnah of Muhammad ﷺ in performing any kind of worship is a precondition for its acceptance by Allāh. We should implement sunnah in every aspect of our lives:

- Sunnah in appearance and habits,
- Sunnah in business & social interaction,
- Sunnah in worship,
- Sunnah in fikr & methodology of da'wah, the purpose for which he was sent.

We should increase love of Rasulullah ﷺ by reciting durud upon him abundantly.

We should always try to learn and recite the relevant masnun du'as for different occasions.

The way of life based on whims and desires has to change. The way of Rasulullah ﷺ has to be adopted in all aspects of life, including marriages and weddings, medicine and prescriptions, life and death. A hut established upon the sunnah of Rasulullah ﷺ is more precious than a well protected fort or a mansion of gold and silver.

Finally:

- We must create the environment of da'wah with sacrifice. The essence and structure of deen will only revive when our attention is turned away entirely from other than Allāh.
- The reality of this kalima will not come without sacrifice, da'wah & du'a - so make du'a to Allāh to give us the reality of eman and accept us for its effort.



Concentration & Devotion in Salat

Salat is the first and foremost command of Allāh ﷻ after iman. This is compulsory on all sane adults, male and female, five times a day.

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Verily, the salat is enjoined on the believers at specific times.
[4:103]

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ * آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ؕ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ * كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ * وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ *

Verily, the muttaqins will be amidst gardens and springs, receiving what their Lord has given them. They were virtuous before that. They used to sleep a little at night. And at dawn, they would pray for pardon.
[51:15-8]

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ * رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ لَا يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ *

In houses which Allāh has permitted to be raised, and His name is celebrated therein. He is glorified therein, morning and evening. By men who neither trading nor commerce distracts them from Allāh's remembrance, and from performing the salats, and from giving alms. They fear a Day when hearts and sights are overturned.
[24:36-7]

Objective of Salat

- To perform salat with full concentration & devotion - the way sahaba ﷺ saw Rasulallah ﷺ praying.
- To develop our 24 hours daily life outside salat in the pattern of salat i.e. total obedience to the commands of Allāh ﷻ and the sunnah of Rasulallah ﷺ.

Quality salat will rectify one's personal, family, financial, and social life, just as the quality of their external activities affect the quality of salat ³².

- To draw directly from the unlimited treasures of Allāh, to solve all our needs through salat.

In life there are two ways of fulfilling needs:

- Get busy with means in which we see the solution - this method applied by most people in this world as well as other creatures.
- Method of prophets and their followers - and their yaqin is that everything happens by the will of Allāh. Materials do not solve our problems, Creations cannot solve their own problems, let alone solve others' problems. We solve our problems through a'mal, through salat ³³. This is not a system of the created universe, but this is a means to take from the infinite treasures of the Creator Himself ³⁴.

Virtues of Salat

- If salat becomes strong then the person will reap three major benefits among many others:

(1) Salat will refrain one from evil things which bring calamities to us in this world and next from Allāh:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ

...and establish salat. Indeed salat prevents immoral behaviour and evil deeds, and the remembrance of Allāh is surely greater. [29:45]

(2) It brings help of Allāh,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship, and upon You we call for help. [1:5]

اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

Seek help through patience and salat. [2:153]

(3) Light of hidaya will come to heart³⁵. The sign that one has hidaya is that they will see success in a'mals of deen, if worldly things get in the way of performing a'mals of deen then those things will be sacrificed.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ * الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ *

Successful indeed are the believers, who are humble in their salats. [23:1-2]

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ^{٣٦} فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

The masjids of Allāh shall be maintained³⁶ only by those who believe in Allāh and the Last Day; perform salat, and give zakat and fear none but Allāh. It is they who are expected to be on true guidance. [9:18]

- Narrated by Abu Huraira رضي الله عنه, Rasulallah ﷺ said:
The first action for which a servant of Allah will be held accountable on the Day of Resurrection will be his salat. If they are in order, he is successful and saved, but if they are lacking, he will have failed and lost.
If there is something defective in his obligatory salats, then the Almighty Lord will say: See if My servant has any voluntary salats that can complete what is insufficient in his obligatory salats. The rest of his deeds will be judged the same way³⁷.
- Narrated by Abdullah ibn Amr رضي الله عنه, Rasulallah ﷺ said:
Whoever guards salat, they will be their light, proof and salvation on the Day of Judgment.
Whoever does not guard them will have neither light, nor proof, nor salvation, and on the Day of Judgment they will be with Qarun, Haman, Pharaoh and Ubayy ibn Khalaf³⁸.
- Narrated Abu Huraira رضي الله عنه, Rasulallah ﷺ said:
No salat is more burdensome to the munafiqs than dawn and evening salat. If they knew the blessing in them, they would come even if they had to crawl³⁹.

- Narrated Abu Huraira رضي الله عنه, Rasulullah ﷺ said:
*Verily Allāh said, 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nawafil deeds until I Love him. When I Love him, I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge'*⁴⁰.
- Uthman ibn 'Affan رضي الله عنه reported, Rasulullah ﷺ said:
*He who performed ablution well, his sins would come out from his body, even coming out from under his nails*⁴¹.
- Narrated Abu Huraira رضي الله عنه:
 I heard Rasulullah ﷺ saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?"
 They said, "Not a trace of dirt would be left."
 Rasulullah ﷺ added, "That is the example of the five salat with which Allāh blots out evil deeds"⁴².
- Ibn Mas'ood رضي الله عنه said: Whoever would be happy to meet Allāh tomorrow as a Muslim, then let him pray the five salat from the place where they are called (i.e. masjids), for verily, Allāh has legislated for His Prophet ﷺ the ways of guidance. And indeed these (five salat in the masjid) are from the ways of guidance. And if you start to pray your salat in your home, then you would be abandoning the sunnah of your prophet. And if you were to abandon the sunnah of your prophet you would go astray.

There is not a man that performs the ablution and does it well, then sets out to go to one of the masjids except that Allāh records a good deed for him for every step he takes and raises him up one level and erases one evil deed due to it. You have certainly seen us, and no one would refrain from the salat (in the masjid) except the munafiq whose hypocrisy was well known. And indeed a man would be brought supported by two men until he was made to stand in the row⁴³.

- Praying in congregation is twenty five to twenty seven times better than praying alone ⁴⁴.
- 'Ubadah ibn al-Samit ؓ reported, Rasulullah ﷺ said:
When a man prays salat, performs ablution well, and perfects its bowing and prostration, the salat says: May Allah preserve you as you have preserved me! When he performs his bowing poorly, neither perfecting its bowing nor its prostration, the salat says: May Allah waste you as you have wasted me ⁴⁵!

Effort of Salat

- Perform wudhu diligently and pray five daily salat with the congregation in the masjid.
- Practice increasing concentration and devotion through nawafil salat. Rectify outward aspect of salat by ensuring correct pronunciation, standing up fully after ruku, resting the body between movements, and keeping in mind the shari'ah status of the movement being performed such as fardh, wajib, sunnah, mustahab etc.
- In order to infuse soul, so to speak, into salat (or for that matter any other a'mal), it should be performed:
 - 1) with correct yaqin,
 - 2) in the way shown by Rasulullah ﷺ,
 - 3) with the awareness of Allāh as if you see Him or at least remember that He sees you - whilst maintaining utmost humility,
 - 4) only for the pleasure of Allāh ⁴⁶,
 - 5) with virtues in mind, creating a desire to do it,
 - 6) with mujahada, by suppressing our nafs.
- Invite others towards proper performance of salat.
- Resort to salat in any difficulty or calamity. Rasulullah ﷺ taught us to do that even for torn shoelaces. Perform salat for special occasions such as salat of istikhara, istisqa and khauf.
- Make du'a to Allāh for the reality of salat.



Ilm & Dhikr

Allāh the Exalted has said:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Since We have sent you a messenger from among you — reciting to you Our revelations, purifying you, teaching you the Book and wisdom, and teaching you what you never knew. [2:151]

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss. [17:82]

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ

O people! There has come to you an admonition from your Lord, and healing for what is in the hearts, and guidance and mercy for the believers. [10:57]

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ
لَيْسَ بِخَارِجٍ مِنْهَا

Is he who was dead, then We gave him life, and made for him a light by which he walks among the people, like he who is in total darkness, and cannot get out of it? [6:122]

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those who have knowledge among His slaves that fear Allāh. [35:28]

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

And whosoever turns away from the remembrance of the Most Beneficent, We appoint for him a devil to be an intimate companion to him. [43:36]

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا * وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا *

O you who believe, remember Allāh with frequent remembrance. And glorify Him morning and evening. [33:41-2]

Objective of Ilm

■ To develop the zeal to know what Allāh wants us to do at each time & condition and how to fulfil it according to sunnah.

When success cannot be attained without following the true deen and that deen cannot be followed without ilm, the seeking of ilm is essential for every adult male and female.

■ To be able to differentiate between halal and haram; between ritually clean and unclean; between legitimate and illegitimate etc.

■ To know the virtues of a'mal in order to develop ihtisab (anticipating and patiently enduring hardship in the hope of divine recompense).

Virtues of Ilm

● Allāh ﷻ praises and elevates the people of ilm:

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Say, 'Are those who know equal to those who do not know?' None will be mindful of this except people of reason. [39:9]

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Allāh will elevate those of you who are faithful, and raise those gifted with knowledge in rank. And Allāh is All-Aware of what you do. [58:11]

- Anas ibn Malik رضي الله عنه reported, Rasulullah ﷺ said:
Seeking knowledge is an obligation upon every Muslim ⁴⁷.
- Abu Huraira رضي الله عنه reported, Rasulullah ﷺ said:
Whoever travels a path in search of knowledge, Allāh will make the path to Jannah easy for him ⁴⁸.
- Mu'awiya رضي الله عنه reported, Rasulullah ﷺ said:
When Allāh wills goodness for anyone, He grants him understanding of the deen ⁴⁹.
- Abu Sa'id al-Khudri رضي الله عنه reported, Rasulullah ﷺ said:
The believer is never satisfied from learning good until he arrives in Jannah ⁵⁰.
- Uthman ibn 'Affan رضي الله عنه reported, Rasulullah ﷺ said:
The best among you are those who learn the Qur'an and teach it ⁵¹.
- Abu Umamah رضي الله عنه narrated, Rasulullah ﷺ said:
Whoever leaves for the masjid in the morning, for no reason but to learn goodness or teach others, he will have a reward as if he has completed the Hajj pilgrimage ⁵².
- Narrated Kathir ibn Qays: I was sitting with Abu Darda' in the masjid of Damascus. A man came to him and said: Abu Darda, I have come to you from the city of Rasulullah ﷺ for a hadith that I have heard you relate from Rasulullah ﷺ. I have come for no other purpose.

He said: I heard Rasulullah ﷺ say:

If anyone travels on a road in search of knowledge, Allāh will cause him to travel on one of the roads of Jannah. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the 'alim. The superiority of the 'alim over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The ulama are the heirs of the prophets, and the prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion ⁵³.

- Anas ibn Malik رضي الله عنه reported, Rasulullah ﷺ said:
Whoever goes out seeking knowledge is in the way of Allāh until he returns ⁵⁴.

- Safwan ibn Assal al-Muradi رضي الله عنه reported:
I went to Nabi ﷺ whilst he was in the masjid, reclining on his red striped sheet. I said, “O Rasulullah! I have come to seek knowledge. He said: *Welcome to the seeker of knowledge. Indeed, the angels cover the seeker of knowledge by their wings and they start gathering one upon another till they reach the sky, for the love of the knowledge which is being sought*⁵⁵.
- Abu Huraira رضي الله عنه reported, Rasulullah ﷺ said:
*When a human dies, his actions come to an end except from three ways: an on-going charity, beneficial knowledge, or a pious child who makes du’a for him*⁵⁶.

Effort of Ilm

- We should learn the virtues of a’mal from the halqa of talim and by reading such books as Fadail A’mal, Muntakhab Hadith & Riyad as-Salihin. Knowing virtues of an a’mal will create zeal to perform it. Sitting in halqa of talim will also transform yaqin.
- Sit with ulama to learn the masail (fiqhi rules & regulations) and make a habit of frequenting their gatherings. For example before going Hajj learn the correct method of performing Hajj. Similarly, ask ulama before performing wedding, starting a business⁵⁷ and to learn correct manner of upbringing children etc.

Avoid talking about fiqhi issues in jamat tours simply because it’s the realm of ulama. Beware, there are many issues in which legitimate differences of opinions exist.

- Learn to recite Qur’an with tajweed and regularly read with its meaning.
- Make du’a to Allāh to grant us beneficial knowledge.

Objective of Dhikr

- To be conscious of Allāh at all times and not be neglectful.
- To fulfil the commands of Allāh in every circumstance and in every a’mal.

Virtues of Dhikr

- Allāh ﷻ explains the virtues of dhikr in the Qur'an:

فَاذْكُرُونِي أَذْكُرْكُمْ

So remember Me; I will remember you. [2:152]

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Verily, it is in the remembrance of Allāh that hearts find rest. [13:28]

- Allāh ﷻ & His angels confer blessings upon Rasulullāh ﷺ and He enjoins believers to do as well:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Verily, Allāh and His angels confer blessings on the prophet: O you who believe! Confer blessings on him, and greet him with a goodly salutation. [33:56]

- Anas bin Malik al-Ansari ؓ narrates that Rasulullāh ﷺ said: *Verily, Allāh is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes, lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allāh, You are my slave and I am Your Robb'. He makes this mistake out of extreme joy*⁵⁸.
- Abu Musa al-Ash'ari ؓ reported, Rasulullāh ﷺ said: *The similitude of one who remembers his Robb and one who does not remember Him, is like that of the living and the dead*⁵⁹.
- Abdullah ibn Busr ؓ reported: A man said, "O Messenger of Allāh, the laws of Islām are too many for me, so tell me something I can hold onto."
Rasulullāh ﷺ said, "Keep your tongue moist with the remembrance of Allāh"⁶⁰.
- Abu Huraira ؓ reported, Rasulullāh ﷺ said: *Whoever confers one blessing upon me, Allāh confers ten blessings upon him*⁶¹.

- Ibn Mas'ud رضي الله عنه reported, Rasulullāh ﷺ said:
The closest of people to me on the Day of Resurrection are those who sent the most blessings upon me ⁶².
- Narrated by Mu'awiyah رضي الله عنه:
Rasulullāh ﷺ came out to a gathering of his sahaba and he asked, "*What has made you sit (here)?*"
They replied, "We are sitting to remember Allāh, and to praise Him for guiding us to Islam and blessing us with it."
Rasulullāh ﷺ asked, "*By Allāh, is that the only reason?*"
They replied, "By Allāh, we are only sitting for that."
Rasulullāh ﷺ said, "*Indeed, I did not make you swear an oath because I doubted you. Rather, Jibrīl came to me and informed me that Allāh the Almighty is boasting about you to the angels*" ⁶³
- Jabir ibn Abdullah رضي الله عنه reported, Rasulullāh ﷺ said:
Recite the Quran and seek Allah through it before some people come who merely sharpen its form as if it were an arrow, seeking reward in the world and not in the Hereafter ⁶⁴.
- Abu Huraira رضي الله عنه reported, Rasulullāh ﷺ said:
Allāh ﷻ says: '*I am just as My slave thinks I am, (i.e., I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them [of angels]; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running*' ⁶⁵.
- Anas ibn Malik رضي الله عنه reported:
Rasulullāh ﷺ said, "*Verily, Allāh has His own people among humanity.*"
They said, "O Messenger of Allāh, who are they?"
The Prophet said, "*They are the people of the Qur'an, the people of Allāh and His chosen ones*" ⁶⁶.
- Abu Huraira رضي الله عنه reported, Rasulullāh ﷺ said:
Our Lord Almighty descends to the lowest heaven in the last third of every night, saying: Who is calling upon Me that I may answer him? Who is asking from Me that I may give him? Who is seeking My forgiveness that I may forgive him? ⁶⁷

- Abu Huraira رضي الله عنه reported, Rasulullah ﷺ said:
There are seven types of people whom Allāh will give protection with His Shade on a Day when there will be no shade except His Shade.
A just ruler; a young person who grew up worshipping Allāh; a person whose heart is attached to the masjid; two persons who love, meet and depart from each other for the sake of Allāh; a man whom a beautiful and high ranking woman seduces, but he rejects it by saying: 'I fear Allāh'; a person who gives a charity and conceals it to such an extent that the left hand might not know what the right has given; and a person who remembers Allāh in privacy and his eyes weep ⁶⁸.
- Abu Huraira رضي الله عنه reported, Rasulullah ﷺ said:
No people gather to remember Allāh Almighty but that the angels surround them, cover them with mercy, send tranquillity upon them, and mention them to Allāh among those near to Him ⁶⁹.
- Allāh's dhikr is a fortress for protection from shaytan. Abu Huraira رضي الله عنه reported: I heard Rasulullah ﷺ saying:
Do not turn your houses into graveyards. Shaytan runs away from the house in which Surat al-Baqarah is recited ⁷⁰.

Effort of Dhikr

No amount of time is sufficient for a sacred a'mal like dhikr. The true believers should remember Allāh most often, and by contemplating the wonders of His creation, they should glorify Him, and thereby strengthen their love for Him.

- Recite a good portion (e.g. one juz) of the Qur'an every day with highest respect, and by understanding its meaning if possible.
- Recite morning & evening adhkar. As a minimum complete the following three tasbehat:
100 times third kalima: **سُبْحَانَ اللَّهِ - وَالْحَمْدُ لِلَّهِ - وَلَا إِلَهَ إِلَّا اللَّهُ - وَاللَّهُ أَكْبَرُ**
(These are the four most beloved speech to Allāh ﷻ ⁷¹.)
100 times durud upon the greatest benefactor of mankind
(e.g. **اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ**),

100 times istighfar

(e.g. اَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ).

- Learn and practice masnun du'as for various acts & occasions. Instead of reading we should beseech Allāh for the promises made inside the masnun dua. True dhikr is to be prepared to fulfil the commands of Allāh in every condition.
- Allocate times for du'a. Seek special time (e.g. between adhan & iqamah, end of salat, breaking fast, Tahajjud), place (e.g. makam-e-Ibrahim) and condition (e.g. in sickness, travel). Also, enjoin good and forbid evil so that our du'as are not rejected.
- Invite others to these a'mals with their virtues.



Ikram-ul-Muslimin

All of the followers of prophet Muhammad ﷺ are entitled to ikram, for they have the light of eman in their hearts. Allāh, the Exalted has said:

وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

...and lower your wings to the believers. [15:88]

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ

O people! We created you from a male and a female, and made you races and tribes, that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has taqwa. [49:13]

Allāh ﷻ enjoins excellence in conduct:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the [true] servants of the Compassionate One are those who walk upon the Earth modestly, and who, when the ignorant address them, say [words of] peace ... [25:63]

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فَخُورًا

Worship Allāh, and ascribe no partners to Him, and be good to the parents, and the relatives, and the orphans, and the

poor, and the neighbour next door, and the distant neighbor, and the close associate, and the traveller, and your servants. Allāh does not love the arrogant and boastful. [4:36]

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ ۚ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

Verily, Allāh commands justice, and goodness, and generosity towards relatives. And He forbids immorality, and injustice, and oppression. He advises you, so that you may take heed. [16:90]

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا * إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ
مِنْكُمْ جَزَاءً وَلَا شُكْرًا

...And they feed, for the love of Him, the poor, and the orphan, and the captive. "We only feed you for the sake of God. We want from you neither compensation, nor gratitude..." [76:8-9]

Through tireless efforts of Rasulullah ﷺ emerged an ummah, a group of people representing all section of the society, from traders to labourer, from slaves to masters, poets and ulama, Arabs, Persians, Romans, Abyssinian - they were humble and generous to each other. That was a generation that showed care and compassion for Muslims and non-Muslims alike in a way the world had never witnessed before! They gave value to human life and dignity - feeding others and remaining hungry themselves - even Allāh ﷻ revealed verses of Qur'an in appreciation of their fine qualities.

Mu'adh ibn Jabal ؓ reported: The last advice Rasulullah ﷺ gave to me when I put my foot in the stirrup was:
Beautify your conduct for the people, O Mu'adh ibn Jabal ⁷².

Nu'man ibn Bashir ؓ reported Rasulullah ﷺ as saying:
The likeness of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever ⁷³.

Imam Malik ؓ reported, Rasulullah ﷺ said:
I have been sent to perfect good character ⁷⁴.

Objective of Ikram-ul-Muslimin

- To realise the value of a Muslim, then honour and treat them according to their status.
- To subdue own needs to fulfil the needs of others.
- To shun all forms of localisms, tribalism, language etc and live in the fraternity of Islam.

Virtues of Ikram-ul-Muslimin

- Allāh ﷻ rewards believer's excellent conduct:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ *
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

And race towards forgiveness from your Lord, and a garden as wide as the heavens and the earth, prepared for the righteous. Those who give in prosperity and adversity, and those who restrain anger, and those who forgive people. Allāh loves the doers of good. [3:133-4]

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are brothers, so reconcile between your brothers, and remain conscious of Allāh, so that you may receive mercy. [49:10]

- Abu Malik al-Ash'ari ؓ narrated that Rasulullah ﷺ said ⁷⁵:
There are people from the worshippers of Allāh who are neither prophets nor martyrs, yet they will be the envy of the prophets and martyrs on the Day of Resurrection due to their rank in the sight of Allāh.
Sahaba asked, "O Messenger of Allāh, inform us as to who they are."
He replied, "*They are a people who love one another for the sake of Allāh, without having any blood relationship between them, nor any exchange of wealth between them. By Allāh, their faces will be light, and they will be seated upon pulpits of light. They shall not fear when the people are afraid, and they shall not grieve when the people grieve.*"

Then he recited this verse:

Behold, indeed for the allies of Allāh there is no fear, nor shall they grieve. [10:62]

- Narrated by Abu Hurayrah رضي الله عنه, Rasulallah ﷺ said:
*Whoever removes a worldly hardship from a believer, Allāh will remove one of the hardships of the Day of Resurrection from him. Whoever grants respite to (a debtor) who is in difficulty, Allāh will grant him relief in this world and in the hereafter. Whoever conceals (the fault of) a Muslim in this world, Allāh will conceal him (his faults) in this world and in the hereafter. Allāh will help a person so long as he is helping his brother*⁷⁶.
- 'Abdullah bin 'Amr bin al-'As رضي الله عنه reported, Rasulallah ﷺ said:
*A Muslim is the one from whose tongue and hands the Muslims are safe; and a muhajir is the one who refrains from what Allāh has forbidden*⁷⁷.
- It was narrated by Abu Hurairah رضي الله عنه that Rasulallah ﷺ said:
*By the One in whose Hand is my soul! You will not enter Jan-nah until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of salam amongst yourselves*⁷⁸.
- On the authority of Abu Hamzah Anas bin Malik رضي الله عنه — the servant of Rasulallah ﷺ — that he ﷺ said:
*None of you [truly] believes until he loves for his brother that which he loves for himself*⁷⁹.
- 'Ubadah ibn Samit رضي الله عنه narrates that Rasulallah ﷺ said:
*He who does not respect our elders, and does not have mercy on our children, and does not acknowledge the rights our scholars, is not of my ummah*⁸⁰.
- 'A'ishah رضي الله عنها narrates that Rasulallah ﷺ said:
*Indeed, the most perfect believer in faith is one who has the best manners and is the kindest to his family*⁸¹.
- Narrated Anas ibn Malik رضي الله عنه :
I served Rasulallah ﷺ at Medina for ten years. I was a boy. Every work that I did was not according to the desire of my master, but he never said to me: Fie, nor did he say to me: Why did you do this? or Why did you not do this⁸²?

- 'A'isha ؓ reported, Rasulullah ﷺ said:
Verily, Allāh is gentle, and He loves gentleness. He rewards for gentleness what is not granted for harshness, and He does not reward anything else like it ⁸³.
- Mu'adh ibn Jabal ؓ reported, Rasulullah ﷺ said:
Allāh Almighty said: My love is assured for those who love each other for My sake, who sit together for My sake, who visit each other for My sake, and who spend on each other for My sake ⁸⁴.
- Abu Huraira ؓ reported, Rasulullah ﷺ said:
A servant does not cover the faults of another servant in the world but that Allāh will cover his faults on the Day of Resurrection ⁸⁵."
- Abu Dharr ؓ reported, Rasulullah ﷺ said:
Smiling at your brother is sadaqa. Enjoining good and forbidding evil is sadaqa. Guiding a lost man is sadaqa. Guiding a man with poor eyesight is sadaqa. Removing rocks, thorns, and bones from the road is sadaqa. Pouring from your vessel into your brother's vessel is sadaqa ⁸⁶.
- Believers should never belittle each other. Aisha ؓ said: I said to Rasulullah ﷺ, "Safiyyah is enough for you as such," making fun of her short stature. The Prophet said, "You have said a word that would pollute the sea if mixed with it!" She said, "I had caricatured someone before." The Prophet said, "I do not like to caricature someone for any reason" ⁸⁷.
- Narrated by Anas ؓ, Rasulullah ﷺ said:
Two deeds are quickly punished in the world: transgression and disrespect to parents ⁸⁸.
- Abu Shurayh ؓ reported:
Rasulullah ﷺ said, "Whoever believes in Allāh and the Last Day, let him honour his neighbour. Whoever believes in Allāh and the Last Day, let him honour his guest and give his Jaizah."
They said, "O Rasulullah, what is his Jaizah?" (Jaizah is a provision for a guest that is superior to one's everyday meal)
The Prophet said, "It is for a day and a night, as good hospitality is for three days and after that it is sadaqa."
And the Prophet said, "Whoever believes in Allāh and the Last Day, let him speak goodness or remain silent" ⁸⁹."

- Abdullah Ibn Abbas رضي الله عنه reported, Rasulallah ﷺ said:
*He is not a believer who eats to his fill while his neighbour is hungry*⁹⁰.
- Abu Huraira رضي الله عنه reported, Rasulallah ﷺ said:
*Whoever visits a sick person or visits his brother for the sake of Allāh, a heavenly caller will announce: May you be blessed, may your walking be blessed, and may you dwell in a residence of Jannah*⁹¹!

Effort of Ikram-ul-Muslimin

- We need to value all Muslims because they have the kalima, La ilaha illAllah Muhammadur Rasulallah, the most precious blessing in the world.
- We honour the Muslims for they are the ummati of Rasulallah ﷺ. We honour them for their character, for their salat - we forgive their mistakes. Deal with them with gentleness and have good thoughts about them.
- We have to fulfil the right of everybody and suppress or forego our own rights. We need to be generous with people around us with adle & ihsan⁹².
- Develop the quality of ikram in showing compassion and fending for each other - this creates unity. Early Muslims in Makkah were separated from their families and suffered much, something that the rest of community could relate to created this environment of concern and compassion for the fellow Muslims.
- We need to respect elders and show mercy to youngsters.
- Treat people according to their status⁹³.
- We should serve our parents⁹⁴ and revere the ulama - sit in their class.

We model the above behaviour while disregarding all forms of discrimination based on colour, race, tribalism, language, nationality etc. - we should live for Allāh. The path of oppression should not be widened by raising these issues. This will create unity and draw others to the fraternity of Islam.

Like sahaba ﷺ we have to sacrifice our ease and comfort in order to make concern for the ummah.



Rectify Intention

We must fulfil the commandments of Allāh only to please Him.
Allāh ﷻ informs us in the Qur'an:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ *
لَا شَرِيكَ لَهُ^ط وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say indeed my salat, my sacrifice, my life, and my death are for Allah, the Lord of the worlds. He has no partners with this have I been commanded, and I am the first of those who submit as a Muslim. [6:162-3]

وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ^ج

So call upon Him, dedicate your faith to Him alone. [7:29]

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ * وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ^ط
فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars. [29:2-3]

وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ^ج

...and you do not spend except seeking the countenance of Allah. [2:272]

The devil took a pledge upon himself to misguide mankind and make disobedience alluring to them. However, Allah excluded from them those who are sincere, and he would have no means to misguide them.

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ

...except for Your sincere servants among them. [15:40]

In doing the effort of deen, or for any a'mal of deen, the intention must only be to please Allāh. Great deeds will become a means for chastisement if they are not done with this intention whereas even a small action with the intention to please Allāh will attract great rewards.

'Adi ibn Hatim رضي الله عنه reported, Rasulullah ﷺ said:

*Guard yourself from the Hellfire, even with half of a date in charity. If one cannot find it, then with a kind word*⁹⁵.

Here the a'mal of giving a part of a date is powerful enough to put out the fire of Jahannam because of the intention which is only for the sake of Allāh.

Those whose actions are not carried out for the sake of earning Allāh's pleasure, but instead for worldly gain, are in reality hypocrites, and hypocrisy is a sickness of the heart — considered the source of all spiritual corruption. When a person's intentions are tainted, even acts such as participating in jihad, seeking ilm, or giving charity can ultimately become a path to Jahannam.

Rasulullah ﷺ declined the offer from Allāh ﷻ to turn mountains into gold & silver - had he accepted that offer then people would have done the effort of deen for gold & silver. The deen arising from the effort for gold & silver or for any other worldly interest, would never have the strength to face Pharaoh, Qarun, Haman; Qaisar & Kisra; or face Dajjal and Yajuj Majuj. This is because Allāh ﷻ only supports the effort of deen which is done purely for His sake. Those who will do the effort of deen purely for Allāh, they will have full support of Allāh and they will be able to take direct benefit from His power (qudrah).

Objective of Rectifying Intention

■ To develop the quality of doing all our deeds solely for the

sake of Allāh, and seeking reward only from Him.

Virtues of Rectifying Intention

- Allāh ﷻ rewards the people of sincere intention:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Yes! whoever submits himself to Allāh, and he is Muhsin ⁹⁶, will have his reward with his Lord — they have nothing to fear, nor shall they grieve. [2:112]

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ * وَصَدَّقَ بِالْحُسْنَىٰ * فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

As for him who gives and is righteous. And believes in the best [reward]. We will ease his way towards ease. [92:5-7]

- Sincere believers will have a drink 'of pure wine' - flavoured with camphor:

إِنَّمَا نَطْعُمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

We only feed you for the sake of Allāh. We want from you neither compensation, nor gratitude ... [76:9]

- Sa'd ibn Abi Waqqas ؓ reported, Rasulullah ﷺ said:
*Verily, Allāh only supports this nation because of their weak and poor, their supplications, their prayers, and their sincerity*⁹⁷.
- Narrated by Umar ibn al-Khattaab ؓ:
I heard Rasulullah ﷺ saying, "Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allāh and His Messenger, the migration will be for the sake of Allāh and His Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for"⁹⁸.
- Abu Huraira ؓ reported Rasulullah ﷺ as saying:
*Verily Allāh does not look to your faces and your wealth but He looks to your heart and to your deeds*⁹⁹.
- Narrated Sa'd bin Abi Waqqas ؓ, Rasulullah ﷺ said:
*You will be rewarded for whatever you spend for Allāh's sake even if it were a morsel which you put in your wife's mouth*¹⁰⁰.

- Zaid bin Thabit رضي الله عنه narrates:
I heard Rasulullah ﷺ say, *"For the ones whose concern is this world, Allāh will scatter his affair, and place poverty between his two eyes. He will not get from the world except what is written for him. For the one whose intention is the hereafter, Allāh will gather for him his affair and place contentment in his heart, and the world will come to him willingly ¹⁰¹."*
- Aisha رضي الله عنها reported:
Rasulullah ﷺ said: *An army will raid the Ka'bah but when they reach a desert land, all of them will be swallowed by the Earth.* I asked, "O Rasulullah, how will all of them be swallowed by the Earth while among them are their markets and unrelated people?"
Rasulullah ﷺ said, *"They will all be swallowed up, then they will be resurrected for judgment upon their intentions ¹⁰²."*
- Anas ibn Malik رضي الله عنه narrates:
Rasulullah ﷺ said: *"You have indeed left behind in Madinah people who will have an equal share in reward in no matter whatsoever path you travel or whatever you spent and whatever valley you cross.*
The sahaba asked: O Rasulullah! How can they be with us when they are in Madinah?
He said: *They intended to go out with you but were detained by a valid reason ¹⁰³."*
- Mu'awiyah رضي الله عنه wrote a letter to 'A'isha رضي الله عنها asking her: Write me and advise me but do not make it lengthy. So 'A'isha رضي الله عنها wrote to Mu'awiyah رضي الله عنه. After greeting salam she wrote: I have indeed heard Rasulullah ﷺ saying:
Whoever seeks Allah's pleasure at the cost of people's anger, then Allah will suffice him against the trouble caused by people. And whoever seeks people's approval at the cost of Allah's anger, Allah will leave him to the (mercy) of people.
Wassalamu 'Alaik ¹⁰⁴.
- 'Umar ibn al-Khattab رضي الله عنه said ¹⁰⁵ numerous times while standing on the mimbar of Nabi ﷺ : 'The thing I fear the most for this ummah is every hypocrite who speaks with knowledge. It was asked, 'How can a hypocrite be knowledgeable?' He replied, 'Knowledgeable with his tongue but ignorant at heart and when it comes to practising.'

- Thawban رضي الله عنه narrates:
I heard Rasulullah ﷺ saying, "*Glad tidings to the sincere ones. They are an illumination in the darkness, because of whom all severe evils are driven away* ¹⁰⁶."
- Usamah رضي الله عنه narrates that I was present with Rasulullah ﷺ, when a messenger came from one of his daughters, at that time Sa'd, Ubayy ibne-Ka'b, Mu'adh رضي الله عنه were with him, with the message that her son is close to death. Upon this he conveyed this message to his daughter:
It is for Allah what He has taken; and it is for Allāh what He has given. The time of everything is destined, therefore, be patient and hopeful of reward from Allāh ¹⁰⁷.

Effort of Rectifying Intention

- To achieve ikhlas sacrifice health, wealth and desires.
- Check the intention before, during and after an action to ensure it is being done only for the pleasure of Allāh. If not then repent for any ulterior motive & renew the intention correctly.
- Give da'wah for correct intention, raise people's interest & concern for it.
- Make du'a to Allāh for correct intention.



Striving for Da'wah & Tabligh

Allāh ﷻ enjoins striving in the Qur'an:

يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرُّجْزَ فَاهْجُرْ * وَلَا تَمْنُنْ تَسْتَكْثِرُ * وَلِرَبِّكَ فَاصْبِرْ *

O you (Muhammad ﷺ) wrapped up in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from the idols! And show no favour, seeking gain. And be patient for the sake of your Lord! [74:1-7]

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۚ

You are the best ummah ever raised up for mankind; You enjoin what is right and forbid what is wrong and you believe in Allāh. [3:110]

وَالْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ *

By time, Verily! Man is in loss, except those who believe and do righteous deeds, and exhort one another to the truth, and exhort one another to patience ¹⁰⁸. [103:1-3]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ

O you who believe! Be helpers [in the cause] of Allāh. [61:14]

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ

And strive for Allāh, with the striving due to Him. He has chosen you, and has not burdened you in religion — the faith of your father Ibrahim. [22:78]

فَاسْتَبِقُوا الْخَيْرَاتِ ۚ

So race to all that is good. [2:148]

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

Or do you expect to enter Jannah before Allāh makes clear those among you who strive in His cause and those who are steadfast? [3:142]

There is a a severe warning from Allāh ﷻ against those who neglect striving in His path:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

Say: If your parents, and your children, and your siblings, and your spouses, and your relatives, and the wealth that you have gained, the business you worry about, and the homes in which you delight, are dearer to you than Allāh and His Messenger, and the struggle in His Cause, then wait until Allāh executes His Decision (torment). [9:24]

Abu Sa'id al-Khudri رضى الله عنه reported, Rasulullah ﷺ said:

Whoever among you sees evil, let him change it with his hand.

If he is unable to do so, then with his tongue.

If he is unable to do so, then with his heart, and that is the weakest level of faith ¹⁰⁹.

Narrated an-Nu'man bin Bashir رضى الله عنه, Rasulullah ﷺ said:

The example of the person abiding by Allāh's orders and limits in comparison to the one who do wrong and violate Allāh's limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper deck while the others in the lower deck; those in the lower deck have to pass by those in the upper one to get water, and that troubled the latter.

One of them (in the lower deck) took an axe and started making a hole in the bottom of the boat. The people of the upper deck came and asked him, (saying), 'What is wrong with you?'

He replied, "You have been troubled much by my (coming up to

you), and I have to get water.'

Now if they prevent him from doing that they will save him and themselves, but if they leave him, they will destroy him and themselves¹¹⁰.

Abdullah ibn Amr ؓ reported Rasulullah ﷺ said:

Convey to the people even if it were a single sentence, and tell others the stories of Bani Israel, for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the Hellfire¹¹¹.

Da'wah waters every branch of deen - nothing can substitute or supersede it. Every Muslim has been entrusted with the effort of propagation on the mere basis of being part of the ummah of Rasulullah ﷺ. If this duty had been optional, the three sahaba ؓ who delayed joining the Tabuk expedition would not have faced social boycott¹¹². Even sahaba ؓ who committed theft and adultery did not face such harsh punishment.

The relationship between Allāh ﷻ and all His servants should be established. For this end, one should wholeheartedly, with his health and wealth take up the effort of all the messengers ﷺ. No remuneration, directly or indirectly, should be coveted from those upon whom effort is being done.

Objective of Da'wah & Tabligh

■ To bring the six qualities to oneself.

Correct yaqin lead to correct a'mals, and correct a'mals lead to favourable decisions & conditions from Allāh. We revive the sahaba's system of learning - they learnt the deen at home, in the masjids and in the path of Allāh.

■ To establish deen.

Muhammad ﷺ is the last prophet, so his worry and concern has become our worry and concern. Struggle to revive the effort of da'wah in the way of Rasulullah ﷺ so that yaqin and a'mals are corrected everywhere till the Hour.

This is the responsibility¹¹³ of the entire ummah - not just for a selected few. Allāh ﷻ commands:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

Say, "This is my way; I invite to Allāh with insight, I and those who follow me ..."

[12:108]

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

And remind, for the reminder benefits the believers. [51:55]

■ Make correct use of our health, wealth & time.

Our health, wealth & time are trusts - these are blessings given by Allāh. We need to learn how to utilize these blessings according to deen. Allāh granted these blessings to everybody and we will have to give a full account of their use. Our health, wealth & time should be spent for the sake of Allāh in every condition like the sahaba ﷺ, such as at the time of nikah, at the time of birth or death in the house, in the heat or cold, in affluence and in poverty, in good health or in illness, whether strong or weak, whether young or old.

Virtues of Da'wah & Tabligh

- Allāh ﷻ has prepared immense bounties for making collective effort through khuruj and nusrat:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
الْعَظِيمُ

And the forerunners - of the muhajirs and the ansars, and those who followed them exactly, Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow, to dwell therein forever. That is the supreme success. [9:100]

- He, who shows mercy upon the creation, is shown mercy by the Creator. He who makes effort to bring people closer to Allāh by promoting iman and good actions, Allāh will grant them the reality of iman and good actions and this creates closeness to Allāh. Through their effort Allāh ﷻ will grant hi-daya to the workers as well as others.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ *

As for those who strive hard in Us, We surely guide them in Our ways. And verily, Allāh is with the muhsins. [29:69]

- Helping the deen of Allāh will draw His help upon us. When we do the effort of deen in every circumstance then, the power of Allāh's qudrah will be with us. Allāh ﷻ says:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

...And Allāh will surely support those who support Him. Indeed, Allāh is Strong, Almighty. [22:40]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ *

O you who believe! If you support (in the cause of) Allāh, He will help you, and make your foothold firm. [47:7]

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ

And Allāh will protect you from the people. [5:67]

- Effort of deen will prevent punishment of Allāh ﷻ from descending:

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ *

And your Lord would not have destroyed the cities unjustly while their people were reformers. [11:117]

- Narrated by Abu 'Abs, while he was going to the Jumu'ah salat: I heard Rasulullah ﷺ saying, "Anyone whose feet are covered with dust in the path of Allāh, shall be saved by Allāh from the Hellfire ¹¹⁴.

- Al-Hasan al-Basri رحمه الله who recited the ayat:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ *

And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims." [41:33]

explained, "This is the beloved of Allāh, this is the close friend of Allāh, this is the chosen one of Allāh, this is the most beloved of the all the people of Earth to Allāh. He responded to the call of Allāh and called mankind to that to which he had responded. He did righteous deeds in response and said, 'I am one of the Muslims.' This is Allāh's vicegerent ¹¹⁵."

- Uthman bin 'Affan رحمه الله said:

I heard Rasulullah ﷺ say: A day in the cause of Allāh is better than a thousand days doing anything else ¹¹⁶.

- Abdullah ibn Mas'ud رضي الله عنه reported, Rasulullāh ﷺ said:
May Allāh illuminate one who hears my words, such that he understands it, memorizes it, and conveys it. Perhaps he will carry understanding to one who has more understanding than he does. There are three qualities by which malice cannot enter the heart of a Muslim: sincere deeds for Allāh, good will to the leaders of the Muslims, and keeping to their community. Verily, the call to Islam is protected behind them ¹¹⁷.
- Narrated by Abdullah ibn Umar رضي الله عنه:
Rasulullāh ﷺ took hold of my shoulder and said, "*Be in this world as if you were a stranger or a traveller*" ¹¹⁸."
- Anas رضي الله عنه narrates that Rasulullāh ﷺ said:
A morning or an evening spent in the path of Allāh is better than the world and all it contains ¹¹⁹.
- Khuraym ibn Fatik رضي الله عنه reports that Rasulullāh ﷺ said:
Whoever spends for the cause of Allāh, will be rewarded seven hundred fold ¹²⁰.
- Abu Umāmah رضي الله عنه reported:
A man said: "O Messenger of Allāh, allow me to travel."
Rasulullāh ﷺ said: *The tourism of my ummah is striving in the path of Allāh, the Exalted* ¹²¹.
- When Muslims strive to follow this path, they themselves will be the first to benefit, as their yaqin will be rectified first.
- Aa'isha رضي الله عنها reported: Once Rasulullāh ﷺ entered the house and I guessed from his face that something of great importance had happened to him. He did not talk to anyone, and after making wudhu he entered the masjid. I stood behind the wall to hear what he said. He sat at the pulpit and after praising Allāh, he said:

O Muslims! Allāh has commanded you to call people to good deeds, and prevent them from committing sins; otherwise a time will come when you will pray to Him, but He will not listen to you; you will ask your needs of Him, but He will not grant them; you will demand His help against your enemies, but He will not help you.

After saying this, he came down from the pulpit ¹²².

- Abu Huraira رضي الله عنه reported, Rasulullah ﷺ said:
Whoever calls to guidance will have a reward similar to those who follow him, without detracting from their rewards in any way. Whoever calls to misguidance will have sin upon him similar to those who follow him, without detracting from their sins in any way ¹²³.
- Narrated by Hudhaifa' رضي الله عنه, Rasulullah ﷺ said:
The affliction of a man in his family, his property, his children and his neighbours are expiated by his salat, zakat (and alms) and enjoining good and forbidding evil ... ¹²⁴.
- Narrated Abu Umayyah ash-Sha'bani ¹²⁵:
I went to Abu Tha'balah al-Khushani رضي الله عنه and asked him: 'How do you deal with this verse?' He said: 'Which verse?'
I said: 'Allah's saying:
Take care of yourselves! He who has strayed cannot harm you if you are guided. [5:105].'
He said: 'By Allah! I asked one well-informed about it, I asked Rasulullah ﷺ about it.
(So) he said: *Rather, continue to enjoin what is good and forbid what is the evil, until you see avarice obeyed, desires followed, and the worldly life is preferred, and everyone is impressed with their own opinion. Then you should focus on yourself and leave the common people, for after you will come days of patience, and patience in them will be like holding onto an ember. The reward for the doer (of righteous deeds) during them is the like of the reward of fifty of those who do the like of what you do.*
'Abdullah bin al-Mubarak said: "It was added for me, by other than 'Utbah, that it was said: 'O Messenger of Allah! The reward of fifty men among us, or them?'
He said: 'No! Rather the reward of fifty men among you.'"
- Abu Sa'id al-Khudri رضي الله عنه reported ¹²⁶:
Rasulullah ﷺ said, "*If anyone is pleased with Allāh as his Rabb, Islam as his religion and Muhammad as (Allāh's) Messenger, Jannah is incumbent for him*".
Abu Sa'id was delighted with this and requested Rasulullah ﷺ to repeat it. He ﷺ repeated it again and then said, "*There is yet another act by which Allāh will elevate one's rank in Jannah by one hundred grades. And the distance between any two grades is equal to the distance between heaven and earth*".

Abu Sa'id asked Rasulullah ﷺ, "What is that?" and he ﷺ replied, "*Striving in the way of Allāh; Striving in the way of Allāh*".

Effort of Da'wah & Tabligh

- The effort of da'wah & tabligh is the mission that all prophets carried out throughout the ages, and as the followers of prophet Muhammad ﷺ, it remains the duty of every Muslim till the Day of Judgement. Therefore, it is essential to learn the specific method of this effort while engaging in it.

Prepare yourself to sacrifice every other passion to negate all power and means, to call towards eman ¹²⁷. In this path, the da'ee will be the first to benefit, as their own yaqin is corrected before anything else - this cannot be achieved without mujahada and sacrificing worldly distractions ¹²⁸.

- Foremost in this work is the da'wah of kalima. Every person who embraced this kalima, it was their work to propagate this kalima, long before salat and other deeds became obligatory. Thus keep talking of the Great great, and lowly low. Work to debase the talks of disbelief such as of material, power etc. and raise the word of Allāh ﷻ.
- Spend four months to learn the effort of da'wah & tabligh, taking with us means towards tour expenses, never seeking assistance from others - relying only on Allāh, abstaining from all sorts of publicity, propaganda and controversies ¹²⁹. Then regularly spend time in the path of Allāh but not limiting to tartib ¹³⁰ only.
- Work on six qualities whether in jamat tours or at home. When deeds fall in line with the six qualities, the pattern of Islam will come into existence.
- Deen comes in the lives of the people slowly slowly - just like trees which grow slow slowly and does not grow in one day. The same way everyone needs to raise their level of sacrifice in stages.

The problems of the ummah will not be solved by the rulers, the wealthy, the technocrats, the businessmen, majority or minority and others - but the means to the solutions of all problems of the ummah will be those who will sacrifice their

pride, comfort, close-ones, health and wealth. Through such mujahada one will gain closeness to Allāh and His prophet ﷺ.

When one loves the simple life-style of Rasulullah ﷺ, when you adopt his way of doing worship, character, social & business conducts then sacrifice of desires is inevitable. And when a group sacrifice their desires like this to fulfil the commands of Allāh ﷻ, alien lifestyles will come out of their lives. They will not be imitators - rather Allāh ﷻ will then make them leaders in mankind, He will grant them a life of unity, He will protect them and they will rapidly progress.

- Before performing any action make firm intention to not look at the form or structure - instead focus on a'mal. If means are achieved with a'mal intact then it is well and good. If that is not the case then stick to a'mal regardless ¹³¹. Thus the work of da'wah must be done single-mindedly, seeking nothing worldly, only seeking the pleasure of Allāh ﷻ.
- From the foundation of this work are:
 - Mashwara,
 - Following the ameer (those in authority),
 - Tashir (giving glad tidings) and not tanfir (alienation) ¹³²,
 - Targib (gentle encouragement) and not tambih (condemnation),
 - Concern with usool, not disputing over furuh (branches) or shariah rulings,
 - Ijmal (concise) and not tafsil (deep explanation).
- Strive to establish a'mals of da'wah. A'mals of da'wah are the a'mals of nubuwwah, these are the a'mals of hidayah. So perform the weekly umumui gasts (own & neighbouring locality ¹³³) and a night of fikr in markaz, daily two mashwara (masjid & home), and two taleems (masjid & home).
- Rasulullah ﷺ did not rely on any factories or kingdom for our continued success. Thus he established regular activities of the masjid nabawi such as:
 - Gathering & discussion of eman
 - Circles of teaching & learning
 - Dhikr & ibada
 - Environment of taqwa ¹³⁴ and nearness to Allāh

- Mashwara for fulfilling the needs of deen
- Khidma of deen ¹³⁵.

From the time of sahaba ﷺ, masjids with such environments were commonplace in many parts of the Muslim world ¹³⁶. We should bring this environment into all our masjids. It will be easy for the people around the masjid to do these a'mals when they habituate themselves to this lifestyle - and this will be possible when they spend prolonged periods in the path of Allāh exercising these a'mals and invite others to do the same.

- Da'ee is never affected by circumstance. Environment affects people when they only occupy with ritual worship ¹³⁷. On the contrary, da'ee affects the environment.

Rasulullah ﷺ made sahaba ﷺ develop qualities of da'ee so that they are not affected by the environment. Being affected is natural to human beings, it is not a blameworthy trait. However, if the effect is so much that Allāh's command is broken then it becomes blameworthy ¹³⁸.

If the circumstance is one of weakness and fear then we should follow Makki tartib, and if the circumstance is one of strength and peace then we should follow Madani tartib.

- Make D'ua for tawfiq & guidance for ourselves, our family, the ummah & the whole humanity.



Words of Maulana Ilyas

Khandlawi

What follows now is a series of statements of Maulana Ilyas رحمته الله, which don't follow any kind of order ¹³⁹.

≡ In the lectures, the whys and the wherefores of the commands of shari'at should not be discussed. People should be taught to keep just the following three things in their minds:

1. In every deed, intention should be to please Allah.
2. To have yaqin of the akhira: every deed should be done to win the divine pleasure, together with a belief in the akhira. In the akhira, you will either reap the returns of your [good] deeds, or [at least,] punishment will be forgiven. [99:7-8]
3. There should be no aim of gaining anything before death in this world [from the acts of worship], because these things come by themselves and do not stand as primary objective; though these things are guaranteed - and it is necessary to believe that these things will be given - yet it should not be the object of performing an action.

≡ The work is so significant in itself that the sawing of the head [as faced by prophet Zakaria عليه السلام] and the flying sedan of prophet Solomon عليه السلام do not matter in this path.

≡ These days an oft-repeated error in the service of deen is that beginnings are regarded as the ultimate and means are given the status of objectives. If we ponder, we will then find that in all branches of deen, this error has become entrenched and is the root cause of thousands evils.

≡ What is tabligh?

Tabligh is the effort of sending every talk of deen to the heart.

≡ How can a community whose degeneration has sunk even below the kalima be reformed at the top without starting from bottom? The end cannot be corrected without the beginning. ...To hope for the reformation at the top when the base is weak is illusion ¹⁴⁰.

≡ It is related in the hadith:

Whosoever does not show mercy, will not be shown mercy. Have mercy upon those on earth and the One in the heaven will show mercy on you.

It is a pity that people have restricted this mercy to those who are hungry, thirsty and naked, and have no pity on the muslims who are deprived of deen. It is as if they consider the lack of material things to be a loss, but do not consider a lack of deen as such. Therefore, why should the One in the heaven have pity upon us when we do not take pity on the ruined religious conditions of muslims.

The foundation of our tabligh is based upon this pity. Therefore, this work should necessarily be done with compassion and feelings of mercy. If a person goes out for tabligh because of the sad religious state of his fellow muslims pains him, he will certainly perform his duty with compassion and sympathy. However, if he does not have this disposition but has another intention, then he will be involved in pride and self-elation from which no benefit can be expected. The one who will bear this hadith in mind while doing the work will have sincerity, as well as watch over his own failings. While his gaze may fall onto the shortcomings of others, he will not lose sight of their Islamic merits. Such a person will not defend his nafs (lower self) but will blame it. The crux of this tabligh effort is not to favour the self but to keep the lesson of blaming the self in view.

≡ In the beginning of Islam (when deen was weak and dunya was strong), Rasulullah ﷺ used to go to those lacking in the desire for deen and the truth, attend their assemblies and though uninvited, he still gave them the da'wah. He did not wait for the people to invite them. He sent the sahaba رضى الله عنهم to do tabligh in some places. In these times, the same weak conditions prevail. Hence, we should go to those who have no desire, to the assemblies of the atheists, sinners, etc., and exalt the Word of Allāh ﷻ in their midst.

≡ Respected friends! Time is still left for work. Two great dangers for deen are approaching in the near future. The first one will be a missionary movement of the propagation of disbelief, just like the Shuddi Tehrek (a tyrannical movement in the sub-continent forcing Muslims to adopt Hinduism in 1920s), which will travel among the ignorant masses. The second one will be atheism and apostasy, which is coming hand in hand with the western government and political system. These two sources of waywardness will rush like the flood. Therefore, do what you can before these appear.

≡ The method of general religious education and training which we want to spread through this movement of ours, was the only method which existed in the days of Rasulullah ﷺ; in those days, deen used to be learnt and taught generally in this course of action. From then on, all the other methods which were developed for this purpose, e.g., compiling and writing books, education through books, etc. were the creations of circumstances for fulfilling the felt needs. What a pity it is that people now regard these methods as the actual method, whereas the method of the days of Rasulullah ﷺ which is the actual and the best method of general religious education and training, has long been forgotten.

≡ When I first began teaching at the madrasa, many students enrolled — bright, capable, and full of promise. I believed that after investing so much time and effort in their education, they would graduate as molvis and alims and go on to serve the faith in honourable roles. However, many chose different paths: some studied the Unani system of medicine and opened clinics, others passed university exams and became teachers in schools and colleges, while a few remained as molvis in madrasas. That was all. Gradually, I lost interest in teaching at the madrasa.

Then a time came when my spiritual guide granted me permission to teach dhikr to seekers of Truth, and I felt a sincere desire to guide them. By Allah's grace, those under my instruction advanced so swiftly that even I was astonished. Yet, I began to reflect on what it all truly meant and where it might lead. At best, a few spiritually accomplished individuals would emerge, and people would approach them seeking prayers for success in lawsuits or amulets for children. Perhaps, through them, the chain of guidance and instruction would continue for some time.

In the end, my enthusiasm for dhikr faded too, and I came to realize that the greatest way to use the talents Allah has given me is to dedicate them exactly as the Holy Prophet did: guiding Allah's servants — especially those who are heedless or negligent — back to Him, and awakening in them a deep commitment to strive for Allah's cause, even if it requires great sacrifice. This is my sole mission and the core message I share with everyone. When pursued sincerely, this mission will naturally give rise to countless madrasas and Sufi lodges; in fact, every Muslim could become a source of learning and spiritual inspiration themselves, allowing the blessings brought by the Prophet to flourish once again among the masses.

(Source: Siraj (ibn) Yusuf Lambat (Leicester 1998).)

≡ Human nature tends to fall quickly into despair, and this happens because when a person becomes hopeless, he stops considering himself responsible for putting in any effort and, as a result, remains inactive. Realize that this is a snare laid by shaitan and nafs, intended to foster resignation and idleness.

≡ To become despondent on account of lack of means and resources is a sign that you have become worshippers of these resources and that your faith in the promise of Allah and His unseen power is but little. Depending entirely upon Allah and with courage rise to the occasion and Allah will prepare the means otherwise, what can man accomplish by himself? Courage and struggle according to our full capacity is a pre-condition.

≡ The verse “**And from what We have provided, they spent...[2:3]**” is not confined to riches and wealth but whatever ability, external or internal, given to us by Allah, for example, fikr and raai (thinking and opinion) or hands and feet; these are all gifts from Allah and to utilise them for the work of Allah and for His deen are all included in this verse.

≡ ...I decided that whatever external and internal potential Allah has given me, I should utilise for the work on which Rasulullah ﷺ used his strength, i.e. the effort on Allah's servants, especially the negligent and those lacking in urge, to divert them to Allah and to spread the idea to consider life cheap for the sake of propagating the words of Allah. This is our movement and this is what we tell everybody. If this work is established, then a thousand more madrasahs and khanqas (spiritual centres) will be established. In fact, every muslim will become a madrasah and a khanqa in himself. Then the favours brought by Rasul-ullah ﷺ will be then enjoyed by all the people. This is the right and the prestige of deen that it should reach out to everyone, high and low.

[To someone who made excuse of old age maulana explained:

If in reality you thought yourself competent at first to have power or strength to do something, then at that time you were not fit for the work of Allah. If you have definite certainty that you now have no power or strength and cannot do anything, then you have now become entitled to do Allah's work and to be worthy of attaining Allah's help. It is a condition to acquire Allah's help that man should consider himself completely helpless and have faith that only through Allah can work be done. Without this, no help can be expected from Allah. It is stated in a Hadith Qudsi: “**I am with those whose hearts have been broken.**”

≡ To beg Allah for His grace and sustenance, etc. is mandatory but to seek compensation for worship, service to the creation, etc. in this world is haram.

≡ The stages which Rasulullah ﷺ taught us to achieve by sacrificing our lives or with a keen desire to sacrifice ourselves and whatever sahaba ﷺ had acquired by sacrificing themselves in the path of deen, you people wish to acquire them by only reading the books, lying comfortably in your beds!

≡ This effort is like a washing machine. All types of dirty, foul and filthy clothes come here.

≡ [Said to one of his relatives:] People out there are burning in the fire of ignorance and you are wasting your time here inquiring after my health!

≡ [Once a person presented a purse to him with the request that he used it, exclusively, for his own needs. The Maulana replied:] If we do not regard Allah's work our own, how can we claim to be His bondsmen? [With a sigh, he added:] Alas! We are not the just appreciators of the sacred Prophet. We do not know his true worth.

≡ When we do not fulfil the commandments of Allah and refrain from the forbidden in our personal lives over which we have full control and there is no obstacle or compulsion, then how is it possible that we be entrusted with the governing of this world?

≡ Only speech has been left. Writing has been left. Religious conferences are the cheating of shaytan. Do this; do that; but doing nothing! Brothers! Until you do not move your feet, the darkness of the heart is not going to finish...

≡ Brothers! At this time disbelief and atheism are very powerful. Under these conditions separate and individual efforts of reform will not work. Hence, with full force and collective effort, the struggle should carry on.

"And hold firmly to the rope of Allah collectively...[3:103]"



Words of Maulana Yusuf Khandlawi

What follows now is a series of statements of Maulana Yusuf رحمہ اللہ, which don't follow any kind of order ¹⁴¹.

≡ The qualities with which Rasulullah ﷺ passed his life and the qualities with which he performed the effort of deen - the name of these qualities is called tabligh.

≡ Allāh ﷻ has kept the success of humanity in their internal strength: Success or failure is the name of the internal condition of the person.

Allāh ﷻ has shown how a people is disgraced despite having sovereignty and resources. Also, He had shown honour in need and in poverty. If people's internal yaqin and the a'mal which come out from inside of him become rectified, then Allāh ﷻ will create the environment of success, regardless of the poor material quality. From where people see construction, He had shown destruction.

≡ The foundation of circumstance is not mulk and maal [power, means & materials], money or land or rockets etc. Rather the foundation is a'mal. Only the a'mals of prophets, sahaba and ulama will harmonize and rectify our circumstances. Mulk & maal or gold & silver will not rectify our circumstance. Those who believe that gold & silver or mulk & mal will rectify our condition are in deception, the reality is not like this, Allāh ﷻ connected success with a'mal, He did not connect condition with any material. The condition will be according to a'mal.

≡ In this path, du'a is accepted like the prophets of Bani Israel. What it means is that just like the way Allah made them successful against the apparent means by using His power of qudrah, and levelled the falsehood with the ground, the same way Allah will manifest His qudrah for the aid of the worker upon his dua, and against the apparent system.

≡ One great danger to this work is to limit it within the structure and

form. Then the soul of the work will come out of it. The safety from this is that the worker performs all a'mals of this work by sacrificing the structure and embrace striving and difficulty, and never to leave this form of mujahada. Increase effort among the poor, continue jamat on foot.

People will come and say, "Take, spend this money in the path of Allah". At that time sacrificing the structure will be required. So inform them, "Brother, here we develop the zeal to spend on the correct and sacred way. You will then be able to spend it yourself, so learn the method here."

...The real framework of this effort involves da'wah, gast, talim, tashkil etc. When mashwara is required then only consult those suitable in giving opinions. The people giving mashwara should never be from those detached from the umumi effort.

≡ At the moment Muslims only have the rituals and structure of deen. The aim of this effort of tabligh is that the true soul and essence of deen come to them. They have mutilated organs of deen, the aim of tabligh is that the complete and pure deen come to them in an orderly fashion.

The six qualities upon which a lot of effort and drill is made by tablighi programmes, the aim is to normalise a Muslim life spent upon pure and ordered deen, keeping the commands of Allah and reward and punishment of hereafter in front.

≡ The higher the level of effort made, the more hidaya which will be distributed. When that effort ends hidaya will begin to come out of the Muslims. Firstly hidaya will come out from business transactions, social customs, meaning instead of applying the rules of deen alternative rules and methods will be applied in them, then obligatory duty will come out. In the end, many evil practices will enter. Even Muslims will come out of deen! On the contrary, when the effort of deen is made hidaya begins to come. After that with the increased effort of deen hidaya will spread further.

≡ The aim of our tablighi effort is that Muslims begin to live a life bound by the commands of Allah. It is hoped that by developing the six qualities and habituating in these they will come to the intended condition. This ...condition will be realised inshallah if we practice and act according to the meanings, that is through physical effort, tolerating the difficulties and monetary loss, and following the commands of Allah even if it is contrary to human desire and nafs.

≡ Upon changing the yaqin, Allāh has promised a Jannah that is many times the size of this world. If we mould our lives according to that correct yaqin then Allāh will subdue all those things from which we have changed our yaqin in this earthly life ¹⁴².

≡ What is the field of making effort and striving?

People think agriculture-farming, trade-business, career-employment etc. are the fields of effort. Similar, on a second front, collectively they participate in election in order to influence the administration and to get power. However, these things are like a light bulb or an electric fan. We cannot exert effort on the bulb or the fan to turn the light on or turn the fan. Instead, we should reach out to the switch. Similarly, if our relationship with Allah is built, then anything can happen. On the contrary, if our relationship with Allah is not built then despite making an all-out effort the end result will be zero.

≡ People will murder each other and devour, this condition will arise when humans will have passions like animals when they will only live for themselves.

≡ This effort of da'wah accustoms every ummati in a special way of spending their own time and wealth. This is why we must avoid anything that might reduce the level of time and wealth spent in this effort. Otherwise, there is a danger that the people accustomed to this effort will be lured into seeking name, fame etc.

We need to increase the customs peculiar to this effort, to the best of our ability and spread this with tolerance, simplicity, and by imploring and sacrificing temporary and temporal desires. This is the mentality of this effort, this is what we also find in the effort, the methodology of Rasulullah ﷺ and his sahaba رضى الله عنه. This effort will progress as much as it conforms to their way, and decline in influence by as much as it is lacking in conformity.

≡ Just as Rasulullah ﷺ had shown how to pray, fast, perform hajj, in the same manner, Rasulullah ﷺ had shown us how to make the effort of deen. Muslims received da'wah of prophets too. Now Muslims think that people just need to earn, eat, get busy with their own pursuits!

≡ Because of our evil deeds our mentality and mindset have become individualistic, whether it involves dunya or deen, our mentality and tastes have become such that our heart only wishes to get busy with personal conditions, we think that in doing so our problems will be solved. On the contrary, as a result of focusing on personal problems, by making effort only on personal issues, our trials and calamities do not decrease. In fact, it will only increase it. Without rectifying the collective problem, solving individual problems is difficult. If a calamity comes as a consequence of collective corruption then it can spoil the condition for everybody.

≡ The Americans made a lot of things, they spent billions to stop the sale of alcohol and tried everything, yet instead of decrease the sale of alcohol increased. Alhamdulillah by the effort of tabligh millions left forbidden acts which they themselves could not imagine possible.

≡ All of the destruction is due because ummah is no longer acting as

an ummah; rather they have forgotten what is ummah and how Rasul-ullah ﷺ built this ummah.

≡ At a time when the whole creation is caught up in distress, and there is no other way except this effort, then the responsibility of our friends has reached beyond the limit. So suppress whatever lowly and humiliating passions that we have, maximise the use of this effort & movement, unwaveringly cry a lot at night in supplication for the whole creation in general and Muslims in particular, with full yaqin and expectation.

≡ If our decisions are pleasing to Allāh ﷻ, according to the way of the prophets, then we are sorted. “O Muslims! Change your own character! Change your life-styles by following the life-styles of prophets. Shape your framework according to them. Replace your efforts with the efforts of prophets.”

≡ Every single Muslim, be an alim or saint, elder or hafiz, trader or farmer, labourer or destitute, city dweller or villager, in summery, all the different classes of people of this ummah establish discipline in their life.

≡ The object of the kalima is the change of yaqin, to come out of the yaqin of means and materials to the qualities & attributes of Allāh ﷻ, this we have to develop through this kalima. What is the second part, Muhammad Rasulullah, for? That is to shape our system of life the way taught by Rasulullah ﷺ. The more we give da’wah with yaqin, the more yaqin will increase, and the more we recite this kalima with its greatness and due regard while remembering Allāh ﷻ, the more yaqin will come to heart.

≡ Knowledge is to know, in every condition, commands for every place, similar to what we practice inside salat, to create the zeal to learn about Him, before performing any action learn about it, how did Rasulullah ﷺ perform this - to learn this if we have to leave our homes, sacrifice our health and wealth, then sacrifice those things. If our condition is like this then this knowledge will lead to correct zeal or emotion.

≡ Whatever does not benefit the deen, save yourselves from that while in this life.

≡ Talk like this: Brother, We are Muslims, We all said “La ilaha illallahu Muhammadur Rasulullah.” We believe that Allāh ﷻ is our sustainer. Profit-loss, honour-dishonour is in the hands of Allāh ﷻ. If we follow the commands of Allah and live our life according to the way of Rasulullah ﷺ, Allah will be happy and make our life. How our life becomes according to commands of Allah and the way shown by Rasulullah ﷺ, regarding this worry and concern a talk is taking place.

≡ Allāh ﷻ has set criteria for success. That is same for the king, commander, millionaire, poor, same for everyone, like everyone has passed

through the private part of man, everyone then passed through woman, and everyone will be below the ground, in the midst of all insects and stink. Similarly, the criteria for success which apply between birth and death is also the same, ie yaqin and a'mal.

≡ The effort for the actualisation that "I am sustained by Allah alone" is not the effort of means and materials. On the contrary, effort made on such material things as kingdom and wealth, business, or technology will uproot the yaqin of "Allāh is my Rabb" from the heart and this statement will become a mere lip-service. So, the effort of all the prophets and of Rasulullah ﷺ has to be made on that statement.

≡ Every Muslim should be honoured for becoming an ummati of Rasulullah ﷺ. Humble in front of every Muslim, be small in front of others, give rights of every person and not expecting that our own rights are served...

One who belittles himself in front of others for Allah's sake, Allah will raise him and give honour. For this, we create a desire in others to do ikram. We need to explain the value of a Muslim. They should hear the stories of excellent character, benevolence and think better of others involving Rasulullah ﷺ and his sahaba ر. At the same time practice and habituate to do likewise, and cry to Allah to give us the tawfiq to copy the character of Rasulullah ﷺ.

≡ There are two types of wali of Allah. One is that the person leaves everything to go to mountains, tries to remain holy and get close to Allāh ﷻ. This is the lower level. The second and better level is to live every branch of life with the qualities of wali. For this, it is necessary that they come out of their businesses in order to build yaqin, ibadah and character. After building this they can go back to worldly life.

≡ Today there is a section of the ummah who display a culture of personal a'mals, and yet that is lifeless. Let the relationship between Allah and His slave be built - and for this end, we are to devote our life and wealth, and never to desire anything from the people upon whom effort is being made.

≡ Doing any action without seeking the pleasure of Allāh ﷻ is arrogance and show. To have the asbabs, or increase in asbabs, to get praised by the people, to become great or famous, to be in need by all, to be followed, to get recognised for status, to get consulted - to do an action for any of these reasons is not ikhlas or in the path of Allah. In fact, the sincere slaves of Allah, despite knowing the virtues of a'mal, don't do those for their virtues and promises despite having firm yaqin on them. The reason for this is that the promises will be gained even without making intention for them, but that is not the purpose.



Frequently Asked Questions, Allegations & Answers

This section aims to address widespread misconceptions, misunderstandings, and baseless allegations. Those engaged in da'wah and tabligh generally refrain from extensive self-defence for several reasons:

- When one adheres to the correct methodology with sincerity, sacrifice, and patience, then criticism, envy, or malice from others cannot cause any real harm — since Allāh's support and the gift of guidance are not determined by others' opinions or claims to truth. Only those who oppose it suffer loss; instead of relying on hearsay, they should earnestly investigate by direct involvement.
- If a person follows an incorrect methodology, then no matter how skilfully they argue or present evidence, they will neither receive Allāh's help and guidance in this life nor earn reward in the akhira — even if their arguments silence their opponents.
- If the opposition is driven by group mentality or influenced by factors such as fiqh, race, color, language, personal desires, or attachment to worldly life, then engaging with them is merely a waste of time.

Go to non-Muslims, why come to Muslims?

In this case, the questioner may genuinely assume the purpose of the meeting is to convert them when they are already Muslims, or to teach them what they already know, or to encourage them to pray when they already perform salat, or to bring them to the masjid when they already attend five times daily salat there.

Here a bit of history will be useful. One of the reasons which drove Maulana Ilyas  to revive this effort was the very low level of religiosity which persisted in the Mewat, India in the early Twentieth century to the extent that Muslims were freely indulging in activities in Hindu

temples and negligent of their own duties as Muslims. The solution was to revive the a'mals of prophethood:

- New-Muslims coming to Madinah to learn, singly and in groups. They learnt deen in the masjid and in the families which hosted them (feeding & looking after their animals). In Makkah the house of Arkam ؑ played this role.
- Jamats of sahaba left Madinah to Yemen, Persia, Iraq, Syria and other places to teach the Muslims. For example, Rasulullah ﷺ sent many jamats to Banu Haris tribe who were Muslims, similarly he sent one jamat led by Abdullah bin Tariq to Banu Ajl & Qarra. Jamat of six was sent to the Jadeelah clan to teach new Muslims ¹⁴³. Umar ؓ sent one jamat, which included Sakil ibn Yasir and Abdullah bin Mugaffal ؓ to Syria. At the request of Yazid ibn Abi Sufyan, he sent Muadh ibn Jabal, Ubadah ibn as-Samit, and Abu ad-Darda, saying, "All three of you go to Homs first of all. If you are satisfied with the condition of the people there, one of you should stay there, another should go to Damascus and the other to Palestine."
- Tribes known for their knowledge of deen (such as banu Ash'ari) were tasked to teach surrounding tribes who were less knowledgeable ¹⁴⁴.

Jarir ibn Abdullah ؓ reported:

I pledged allegiance to Rasulullah ﷺ to establish prayer, to give charity, and to give sincere advice to every Muslim ¹⁴⁵.

In many places around the world the condition of Muslims today is no different - only the form irreligious behaviour is different. Thus, it is incumbent on us to revive the above three types of concerns and motion.

Sure, going to non-Muslim for da'wah is a responsibility upon the ummah - by participating in this effort no one is denying or stopping anyone to discharge that responsibility. However, just like evening classes in mak-tabs are set up for the Muslim children and courses in madrasa are created for the adolescence Muslims, this effort of eman prioritised the adult Muslims.

Besides,

- Reminding the believers is a command of Allāh ﷻ ¹⁴⁶.
Everyone, from those with the most basic knowledge to ulama, can get involved in this.
- Enjoining good and forbidding is a command of Allāh ﷻ.
Compulsory on everyone according to their level of knowledge and sphere of influence.
- In the hadith, "*convey from me, even if it be an ayat*", both Muslim and non-Muslims are inferred.
- If the person's eman is so weak that they neglect basic duties such as the daily five times salat, then seeking means to strengthen their eman is compulsory for them.
- Establishing salat is a command of Allāh ﷻ.

- Establishing deen is a command of Allāh ﷻ ¹⁴⁷.

The prophets of Bani Israel were sent to revive deen in their own community of believers (who are Muslims) as well as non-Muslims. Correct yaqin and tawaqqul is necessary to get help of Allāh ﷻ - reflect on da'wah of Musa عليه السلام among Bani Israel. It may be argued that Rasul-ullah ﷺ spent most of his time & effort upon the Muslims - sometimes teaching from fajr till maghrib.

Where did you get four months, forty days etc. from?

Initially, there was no time limit for going out in the path of Allāh ﷻ. Following mashwara with his daughter Hafsa رضي الله عنها, Umar رضي الله عنه limited the time men spend to four months.

Nowadays, khuruj of specific duration is needed purely for logistical reasons. However, four months is emphasised for following Umar رضي الله عنه's sunnah. Stipulating such time periods is no different from courses in universities and darul ulooms.

According to Bukhari hadith hijrah has stopped, so why are you doing hijrah?

Hijrah is leaving one's place of residence for the sake of deen. Below are some of the hadiths on this topic:

Mu'awiyah reported: Rasulullah ﷺ said:

Hijrah will not end until repentance ends, and repentance will not end until the sun rises from the west ¹⁴⁸.

Narrated by Ibn 'Abbās رضي الله عنه, Rasulullah ﷺ said on the day of the conquest of Makkah:

There is no (more) Hijrah (from Makkah to Madinah), but (there remains) Jihād and intention. So if you are summoned to fight, go forth ¹⁴⁹.

Narrated by Abdullah ibn al-Sa'di, Rasulullah ﷺ said:

Hijrah will not cease as long as there is battle with disbelievers ¹⁵⁰.

It is clear from the above hadiths that:

- Hijrah from Makkah to Madinah has ended after its conquest.
- Hijrah from a land of disbelief to a land of Islam is permissible and in some cases, mandatory when practising Islam is impossible..

Why are you using verses of Qur'an & hadith for Jihad in da'wah & tabligh effort?

The term Jihad carries a much broader meaning than what some people are led to believe. Certain individuals, whether out of ignorance or due to the influence of Orientalist interpretations, have mistakenly translated the Arabic word Jihad as "holy war." In fact, Jihad simply means striving or exerting effort. In shari'a term, any endeavour to propagate deen is jihad ¹⁵¹.

Narrated by Abu 'Abs, while he was going to the Jumu'ah salat: I heard Rasulallah ﷺ saying, "Anyone whose feet are covered with dust in the path of Allāh, shall be saved by Allāh from the Hellfire."

Imam Bukhari رحمه الله has mentioned this hadith of going out in the path of Allāh in the chapter of walking to Jumu'ah salat as well as the chapter of Jihad, clearly indicating that فِي سَبِيلِ اللَّهِ is not restricted to simply going in fighting for the sake of Allāh.

Imam Bukhari رحمه الله also named another chapter, "The chapter on wiping the dust off the body while in فِي سَبِيلِ اللَّهِ" and narrates a hadith in which Rasulallah ﷺ passed by Ammar رضي الله عنه, who was constructing a masjid, and wiped the dust of his forehead.

Both words, jihad and kital, are mentioned in the Qur'an. Though at times the word jihad has been used for other than fighting, the word kital has been used exclusively for fighting. The following verse, which uses the word jihad, was revealed in Makkah but here the word jihad does not command Rasulallah ﷺ to fight:

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

So do not obey the disbelievers, but strive against them with it, a mighty struggle.. [25:52]

Similarly:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

And strive hard in Allāh's Cause as you ought to strive. [22:78]

Fadāla ibn 'Ubayd narrated, Rasulallah ﷺ said:

The Mujahid is he who struggles against his self in the obedience of Allāh ¹⁵².

Hafiz ibn Hajar رحمه الله says in Fathul Bari that attaining the knowledge of the basic principles of deen, studying Islamic theology, propagation of good and forbidding of evil are all jihad.

There is no compulsion in deen - this is why fighting dhimmi is forbidden. The objective of jihad is to establish eman and a'mal in the world - this is obviously a matter of the heart.

You are neglecting your family responsibility!

It is easy to follow practices that are popular and widespread, but when something is rare or uncommon, it becomes much harder to follow.

Today, we are only posing this question because our lifestyle and outlook in life differ greatly from those of the prophets ﷺ and sahaba رضي الله عنهم for whom leaving home for the sake of deen was normal, and no one would ask such a question.

Today, we have understood rights of parents, wives & children. But we have not understood the responsibility towards Allāh and His deen!

In the Qur'an, Allāh ﷻ mentioned many stories to encourage people to build eman & sacrifice for the sake of deen:

Ibrahim ؑ & his family - Allāh ﷻ declared Ibrahim ؑ a leader of humanity after he successfully endured every test set before him. One of these trials was leaving his homeland of Ash-Shām. As he journeyed through various valleys, whenever they passed fertile land with people living there, Ibrāhīm ؑ would ask Jibrīl ؑ whether this was the place Allāh had chosen for them. Each time, the angel instructed him to continue onward. Eventually, they arrived at the valley of Makkah — a barren land with no inhabitants. It was there that they learned how Allāh provides sustenance even in places where no apparent means of survival exist. Later on, Allāh ﷻ directed Ibrahim ؑ to leave his family in this barren - one without vegetation, water or people to look after them. Ibrahim ؑ left them with some dates and a small water-skin and then travelled back, trusting in Allāh. His wife followed him and said, “O Ibrahim! To whom are you leaving us in this barren valley that is not inhabited” She repeated the question several times but Ibrahim ؑ did not reply. Finally, she asked, ‘Has Allāh commanded you to do this?’ He said, ‘Yes.’ She said, ‘I am satisfied that Allāh will never abandon us.’

This was the ultimate test for the whole family on the yaqin of who is Rabb.

Ashab-e-Kahaf - The people of Kahaf were from a royal family, who left princely lifestyle to save their iman. Allāh ﷻ kept them in sleep for 300 years. He fulfilled all their needs in that state!

Rasulullah ﷺ - Rasulullah ﷺ used to draw lots to choose which of his wives would join an expedition. At home, when it was time for salat he ﷺ would leave his family as if he didn't know them.

Abu Bakr ؓ - He left his family with children and a blind father to join hijrah with Rasulullah ﷺ.

These are the examples for Muslims to emulate. Sahaba ؓ spread throughout the world for the sake of deen, many never returned - making their graves wherever they went. Throughout the Islamic history we find countless groups of Muslims who went to spread the deen. They understood that establishing deen is the purpose of their lives - nothing stood in their way.

By going out in the path of Allāh, men (and women) strengthen their yaqīn (conviction) and engage in the a'māl of deen. When they return from khuruj, they are better able to support their families with renewed faith and improved character, and to make sincere fikr (concern) for their deen. About them Allāh ﷻ says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ﷻ

The believing men and believing women are allies of one another. They enjoin virtue, and forbid evil, and establish salat and give zakāh and obey Allāh and His Messenger. Those - Allāh will have mercy upon them.

[9:71]

Tabligh Jamat work is bid'ah, not the sunnah way of establishing deen!

Prophetic da'wah & tabligh has four distinct characteristics and all of them are found in this effort:

- Expecting no reward from people, monetary or otherwise ¹⁵³.
- Calling towards akhira. No prophet called people towards worldly things ¹⁵⁴.
- Using own initiative to give da'wah. Prophets used to meet people in person door-to-door, in markets, in different tribes and countries.
- Making khuruj. Prophets used to emigrate for the sake of deen. Ibrahim ؑ went to Makkah, Egypt and Palestine. Nooh ؑ left Hijaz to go Iraq, Egypt, Jordan & Samum. Yunus ؑ left Syria to near Tigris river. Musa ؑ visited Madian, Syria, Mount Tur, Persia, Rome and Andalus. Sulaiman ؑ travelled the whole world.

In surah Nur, Allāh ﷻ promises three blessings conditional upon fulfilling four kinds of efforts:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ

Allāh has promised those of you who believe and do righteous deeds, that He will make them successors on earth, as He made those before them successors, and He will establish for them their religion — which He has approved for them — and He will substitute security in place of their fear. They worship Me, never associating anything with Me. [24:55]

The four efforts are: (1) purify eman, (2) Perform a'mals according to sunnah, (3) Perform a'mals solely for Him and (4) Not associate partners with Him.

In return Allāh ﷻ promises three blessings, which are: (1) Bestow khi-lafa, (2) Establish deen and (3) Peace & security.

In the Qur'an there is no explicit command to work for political power but it has command to fulfil its conditions (such as four above). The only political activities that is allowed is the prophetic way - there is no room for desires, getting emotional, victim mentally or following ways of others. On the contrary, Qur'an gives explicit command to engage in da'wah, to go out in the path of Allāh ﷻ, to spend in His path, to enjoin good & forbid evil, to be patient in struggling for these etc. and fear none.

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا

Those who deliver the messages of Allāh, and fear Him, and fear none save Allah. And sufficient is Allāh as a reckoner. [3:39]

So by making effort to rectify eman and a'mal throughout the world, the effort of da'wah and tabligh is contributing to fundamentals of establishing deen.

The only way for the questioner to determine whether this effort aligns with the sunnah of Rasulullah ﷺ or involves bid'ah is to accompany them and identify any specific practices that contradict the sunnah. We are sure such a person will be shocked to see that every action carried out in this effort is supported by evidence from the Qur'an and the sunnah. A sincere person will have no choice but to join this effort or come up with something that's better!

The elders repeatedly emphasise that the sathis should focus solely on studying the lives of the Prophets ﷺ and sahaba رضى الله عنهم . Maulana Ilyas رضى الله عنه referred to this work as "the jewel of the first generation." The second ameer, Maulana Yusuf رضى الله عنه, authored a three-volume work titled "Hayatus Sahaba" to ensure that people learn their deen from authentic sources.

Besides, the ulama have explained the term "bid'ah" in different ways and so anything in deen which appears "new" must be examined carefully - some matter may be legitimate, while others deserve condemnation. Here are few matters which may appears to be bid'ah at first sight:

- Collecting the whole of Qur'an in one volume - done by Zaid bin Thabit رضى الله عنه
- Taraweeh prayer in congregation behind a single imam - started by Umar رضى الله عنه
- Diacritical marks and vowel symbols in the Qur'an - ordered by Hajjaj bin Yusuf
- Names of Surahs written in the Qur'an
- Mihrab, minarets, carpets, lights, lines, clocks and chairs in the masjid
- New fields of study such as Usool al-Tafsir, Usool al-Hadith, Usool al-Fiqh, and Asma ur- Rijal.

Imam Shafi رضى الله عنه said:

Bid'ah is two types: praiseworthy bid'ah, and blameworthy bid'ah. That which agrees with the sunnah is praiseworthy and that which contradicts the sunnah is blameworthy ¹⁵⁵.

Sultan al-Ulama Izz ul-Deen bin Abdus-Salam رضى الله عنه said:

Bid'ah is divided into that which is mandatory, forbidden, recommended, offensive, and permissible. The method to determine [which type it falls in] is to examine it in light of the established principles of the Shariah ¹⁵⁶.

Imam Nawawi رضى الله عنه explains the two types of bid'ah:

Bid'ah Sayyiah and bid'ah Hasanah. Bid'ah sayyiah is a bid'ah that opposes the Qur'an and Sunnah and bid'ah Hasanah is a bid'ah that is not against the Qur'an or Sunnah ¹⁵⁷.

Hafidh ibn Rajjab رضى الله عنه defines bid'ah to mean new things that have no basis in the Qur'an or Sunnah. If a new practice has evidence from the Qur'an or Sunnah it will not be bid'ah shari'ah, but it will be bid'ah lo-gawiyya or linguistic bid'ah ¹⁵⁸.

Shaykh ul-Islam ibn Taymiyyah رحمہ اللہ writes that:

Bid'ah is always bad, but some scholars say that there are two kinds of bid'ah, that one is good and one is bad. If a new thing has origin in the Qur'an and Sunnah it will be called linguistic bid'ah but not bid'ah in Shari'ah. Only the word bid'ah will be used on the new things. Like, the Qur'an was collected in one book after the Prophet Muhammad ﷺ, and the Congregational Tarawi prayer was started in Sayyidina Umar رضی اللہ عنہ 's time but these two things have an origin in the Sunnah. Therefore, it will be called linguistic bid'ah ¹⁵⁹.

Why do you eat & sleep in the masjid!

Masjids are the centre of the Muslim community. Many activities used to take place in the prophet's masjid apart from salat. The effort of da'wah & tabligh continues even when there is no masjid, but when available it is convenient. According to Shari'ah, the following people are allowed to eat and sleep in the masjid:

- Student of knowledge
- Musafir
- Mu'taqif

Ibn Umar رضی اللہ عنہ reported ¹⁶⁰:

I was a young man and was single and I used to sleep in the masjid during the era of Rasulullah ﷺ.

Narrated Abu Hurairah رضی اللہ عنہ ¹⁶¹:

I saw seventy men of as-Suffa and none of them had a garment covering the upper part of the body. They had either Izar (only) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them (sheets) with their hands lest their private parts should become bare.

Narrated 'Aisha رضی اللہ عنہا ¹⁶²:

On the day of al-Khandaq, a vein of Sa'd (bin Mu'adh) was injured and the Prophet, pitched a tent in the masjid to look after him. There was another tent for Bani Ghifār in the masjid and the blood started flowing from Sa'd's tent to the tent of Bani Ghifār. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd's wound was bleeding profusely and Sa'd died in his tent.

Going to grave and seeking the blessing of the deceased in the graves!

We have been looking for such a person (an experienced participant of da'wah & tabligh who seeks blessing from deceased) - haven't found any anywhere in the world! This is no surprise because going to the graves to ask is against the core teachings of this effort which turns people's attention from:

- Creation to Creator
- Materials to A'mals
- Dunya to Akhira
- Observation to Revelation

That said, it is true that some of the accounts in "Fazail A'mal" are considered controversial - some are from weak sources (Rasulullah ﷺ permitted use of Israeli sources), others originate from later generations. However, these don't have any practical impact as the elders have been clearly focusing on incidences narrated in the Qur'an, Hadith & Hayat-us-Sahaba, thereby minimising such controversies. In fact, now "Fazail A'mal" is read less frequently and not read at all in Arab countries! Since its publication, "Muntakhab Hadith" has become the primarily text for study.

They don't speak about issues of knowledge!

One of the qualities people are encouraged to acquire is the zeal to learn the knowledge of what Allāh ﷻ wants from us in different conditions and how to fulfil them. The focus here is upon fundamentals and building yaqin and a'mal based upon knowledge, correcting tajweed, wudhu, gusl, salat, masnun du'a, dhikr etc. No one will become alim in this effort - they might be inspired to enrol in a madrasa or send their children to madrasa.

Discussion on fiqhi issues for which there is iktilaf is strictly discouraged, debating or promoting one's opinion over another is the domain of the ulama. If laymen debate on these issues then this will only result in distraction and disunity.

Why don't you forbid evil?

It's not entirely correct to say that the jamat doesn't forbid evil - the approach is soft, and at the same time not insisting it's the only way¹⁶³. We adhere to the methodology of Qur'an & Sunnah. Such matters as alcohol, fornication and riba was forbidden in Madinah, when Muslims were strong in iman. Allāh ﷻ gave direction to Musa (عليه السلام):

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

And speak to him mildly, perhaps he may accept admonition or fear Allah.

[20:44]

The guiding principle here is that when light is introduced, darkness naturally departs. So nurture the growth of iman and hold fast to a'mals of nobuwwa, and the person will choose to leave evil gradually. Many have seen this transformation - cinema and liqueur shop owners close them or turn them into masjids and madrasa, people stop trimming their beards and other sinful ways because of their attachment to the effort of da'wah & tabligh - not because they were lectured about this

evil deeds. The problem isn't that people don't know alcohol is forbidden, or that lying, cheating, fornication, usury, and free-mixing are prohibited — even many non-Muslims are aware of these rulings. The real issue is the strength of one's iman. When iman is strong, a person naturally distances themselves from these actions; their iman itself drives them to refrain.

Why do you use weak hadith?

Ulama of the past and present have allowed the use of weak hadith for encouragement. With the introduction of "Muntakhab Hadith", the use of weak hadith is minimised. However, beware that weakness of hadith is usually a judgement on the people in the chain of narration and ulama of al-Jarh wa al-Ta'dil sometimes differed on their merits. Also, weak hadiths may gain strength when supported by other corroborating narrations.

It is far more important to realise that the foundation of this effort does not rest upon weak hadiths! It is based on Qur'an, authentic hadiths and understanding of the sahaba ﷺ.

You are turning people into Sufi, Deobandi and Hanafi!

It is understandable how one might easily slip into this mentality - since many of the prominent figures associated with it hail from North India. However, conflating the Sufi, Deobandi, and Hanafi traditions with the Da'wah and Tabligh movement is a serious misconception. While these groups may occasionally support one another, this does not mean they are identical. Therefore, when encountering criticisms of Sufism, Deobandi scholarship, or the Hanafi madhab, one should not simply apply them to the Da'wah and Tablighi effort without considering their distinct contexts.

Anyone calling to local variations will meet stiff opposition, largely because adherents are generally encouraged to focus on the incidences and understanding of the prophets ﷺ and sahaba ﷺ, and to avoid discussions on fiqhi variations [it does not mean they remain ignorant of fiqh - rather, adherents are just directed to consult local ulama for fiqh issues]. Local variations, after all, are products of historical development. Muslims around the world engage in this effort precisely because it rises above such localised distinctions.

You are not doing anything to solve the social, economic and political problems of the ummah!

We must believe that:

- The solution to all the problems of the ummah, of this life and next, individual or collective are given in deen.

- Problems of akhira are millions of times more important than the problems of this life. Despite this nearly everyone is stressing over worldly problems - very few are concerned about the problems of akhira!
- Worldly problems have arisen due to our weakened yaqīn, our neglect of Allah's commands, and a life lived far removed from the sunnah. Allāh ﷻ says:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Indeed, Allah does not change the good condition of a people until they change what is within themselves. And if Allah wills any hardship for a people, there is no turning it back; and apart from Him they have no protector. [13:11]

Narrated by Thawban رضي الله عنه ¹⁶⁴:

Rasulullah ﷺ said: *The people will soon summon one another to attack you as people, when eating, invite others to share their food.*

Someone asked: Will that be because of our small numbers at that time?

He replied: *No. You will be numerous at that time: but you will be froth like that carried down by a torrent, and Allah will take the fear of you from the hearts of your enemy and cast al-wahn into your hearts.*

Someone asked: O Messenger of Allah, what is al-wahn?

He replied: *Love of this dunya and hatred of death.*

- Trying to solve the material problems of the ummah without addressing internal shortcomings is delusion. Allāh ﷻ says:

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ

Had you spent everything on earth, you would not have united their hearts, but Allah united them together. [8:63]

Ibn Umar رضي الله عنه reported: Rasulullah ﷺ said ¹⁶⁵:

When you engage in usurious transactions, hold on to the tails of cows, being pleased with agriculture, and abandon jihad, Allah will appoint disgrace as an authority over you and it will not be removed until you return to your religion.

- Even if everyone in the ummah becomes as rich the richest person, and even if Muslims have complete freedom to live their lives as they wish, even then the reason for which Allāh ﷻ sent prophets in this world will still be there. Rasulullah ﷺ didn't fear poverty for this ummah - in fact, the ummah is wealthier than ever before, thus Allāh ﷻ warned us that shaitan will make us fear of poverty:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ

Shaitan threatens you with 'the prospect of' poverty and orders you to commit Fahsha. [2:268]

Are we going to solve our problems with or without Allāh ﷻ's support? If we need Allāh ﷻ then we must fulfil pre-conditions for

His support. We must follow sunnah in times of hardship, just as in time of ease.

Allah's sunnah is that He grants support only after correct belief and righteous action are firmly in place — as seen with the Children of Israel and the sahaba ﷺ. There are no short-cuts to honour or success; you cannot build a house without first strengthening its foundation.

Hudhayfa ibn al-Yaman ؓ reported:

Rasulullah ﷺ said: *Rulers after me will come who do not follow my guidance and my tradition (sunnah). Some of their men will have the hearts of devils in a human body.*

I said, "O Rasulullah, what should I do if I live to see that time?"

The Prophet said: *You should listen and obey them even if the ruler strikes your back and takes your wealth, even still listen and obey*¹⁶⁶.

- People who cannot rule their own life according to deen, cannot be trusted to deal with the affairs of the wider community.
- Problems come from Allāh ﷻ and He promised these problems will continue to come. He will make evident who uses worldly means and who uses sunnah means to deal with it, who is truthful and who is a liar.
- Problems are sent to raise the rank of the people and community, provided they persevere using sunnah means. Ends does not justify means.

When our beliefs are correct; our direction of life is right; our a'mals are righteous - when we devote our health, wealth and time to strive for Allāh ﷻ - then Allāh ﷻ will bring good condition for us in every field and every era, regardless of external circumstances. This is why ulama, through the ages, consistently focused the ummah in these internal matters¹⁶⁷.

Sa'id ibn Jubayr reported: Abdullah ibn Umar ؓ came out to us, and we hoped that he would narrate to us a good tradition. A man approached him, and he said, "O Abu Abdur Rahman, tell us about fighting during times of persecution, as Allah said:

And fight them until there is no more persecution. [8:39]"

Ibn Umar ؓ said: Do you know what persecution is? May your mother be bereaved of you! Muhammad ﷺ only fought the idolaters as there was persecution to make them enter their religion. It was not like your fighting for the sake of ruling¹⁶⁸.

Other misconceptions, criticisms and fatawas

Some people approach this work with an analytical mindset. They begin by dissecting the words "da'wah" or "tabligh" and conclude that anyone engaged in such efforts must be highly knowledgeable or exceptionally pious — almost angelic. However, when they see that even ordinary, uneducated individuals take part, they understandably become

confused. Initially, this effort didn't have a name - in fact, Maulana Ilyas said that if he had to give it a name, it would have been "tahriq-e-eman" or "movement of eman". We only wish this effort had a name without any particular meaning, so that people would focus on observing its actual activities evaluating what is right or wrong based on first-hand experience rather than assumptions.

This is an effort in which everyone participates actively — ranging from the most ignorant person to the most erudite alim, and representing all segments of society. Participants may be learning or teaching, offering support (nusrah), fulfilling the responsibilities of da'wah (which strengthens yaqin and brings a'mali life), engaging in tabligh by conveying whatever aspects of the deen they know, carrying out the duty of enjoining good and forbidding evil, or simply reminding one another. Everyone, including alems who travel with the jamat, is required to speak only within the framework of the six qualities, and layperson, by necessity, should speak only about what they are certain of - this ensures focus and safeguards against error, controversy and disunity.

As well as discharging the above duties and struggling to rectify their own yaqin and a'mal according to the correct knowledge, they might be involved with developing whole hosts of other qualities: taqwa (fear) & tawaqqul (reliance) on Allāh ﷻ, conscious of Allāh ﷻ, patience, humbleness, simplicity, character, self-sacrifice, love of Allāh ﷻ, love of Rasul-ullah ﷺ, love of sunnah, love of akhira, ikhlas, concern for the ummah, managing people, managing work, providing service (khidmah), developing unity, contentment, abstinence etc.

Others get confused and utter criticism based on odd examples of someone saying or doing something wrong, contrary to the declared objectives. No one can control this. This work is open to all - some may not even come with the right intention. One apt analogy of this work is hospital - where people come for treatment, they may or may not recover fully. Solution: look at what the majority is doing majority of the time.

Some of the critics (and internet is full of these) who have issues with whatever group, and rather randomly apply them to this effort! Usually they take issues with different ideologies or movements which at some point in its life traversed through Indian subcontinent, and direct them against this effort. This is just a non-starter! For example, the criticism for a Sufi alem is slapped on to the effort - we don't need to answer for them! Alternatively, they take a particular issue say "wahdatul wujud" and slap criticisms around this issue on to this effort! Such issues are not intrinsic to the effort - we don't need to answer for this.

Some people go further than this, they actually take these issues to reputable ulama with false evidence and slap fatwas against the effort. Take grave worshipping for instance, which has nothing to do with this effort, is presented as evidence to ulama to get fatwa against it - May Allah guide us all.

Chapter Notes

1. Women played a pivotal role in the effort of deen from the beginning. The first martyr was a woman. In the first emigration to Abyssinia, 4 out of 11/12 muhajirs were ladies and in the second emigration 18/19 of the muhajirs were ladies. The second group included prophet's daughter Ruqayya ﷺ and son-in-law Uthman ﷺ. Some ladies even participated with Rasulullah ﷺ in combat multiple times. Rasulullah ﷺ would take one of his wives in expedition by drawing lots. Umme Haram ﷺ, an aunt of Rasulullah ﷺ, went to Cyprus with her husband during the time of khalifa Uthman ﷺ. On her way back she fell from the mule and passed away.

Humaid ibn Hilal ﷺ narrated: There was a man from Tafawah, whose way was through us. He used to come to our tribe (while travelling) and relate hadiths. He said: I went to Madinah once with my trading caravan. We sold our merchandise; then I thought that I must go to that man (Rasulullah ﷺ) and find out about him and tell my tribe about him. When I met Rasulullah ﷺ, he showed me a house and said:

There is a woman in that house. She went out in the Path of Allah with a group of Muslims. She left behind twelve goats, and one weaving tool with which she used to weave cloth. One of her goats and her weaving tool got lost. The woman prayed: O my Rabb! You have undoubtedly guaranteed safety of the one who goes out in Your Path, whereas I have lost one of my goats and my weaving tool. I adjure you about my goat and my weaving tool.

The narrator says. Rasulullah ﷺ mentioned how profoundly the woman implored her Rabb Tabaraka wa Ta'ala. Rasulullah ﷺ said: *She got her goat and one additional similar to that, her weaving tool and one additional similar to that (from the treasures of Allah). And there she is! Go and ask her if you wish.*

The Tufawi' man replied: No, I testify to what you say.
(Musnad Ahmad, Majma-uz-Zawaid)

2. Even Rasulullah ﷺ and his family suffered acute hardship due to the effort of deen.

Anas ﷺ narrates that Rasulullah ﷺ said:

Indeed, I have been so much frightened in the cause of Allah, that no one has ever been frightened as much. And indeed, I have been troubled so much in the cause of Allāh that no one has been troubled so much, Thirty days and thirty nights passed on me, when myself and Bilal had no food which anyone could eat, except something that could be hidden under Bilal's armpit. (Tirmidhi)

'Urwah ﷺ narrates that 'A'isha ﷺ used to say: I swear by Allah, O son of my sister! We used to see a new moon, then would see a second new moon, and then the third new moon; this way we would see three moons in two consecutive months; but fire (for cooking) was not burnt in the houses of Rasulullah ﷺ.

'Urwah said: O Aunt! Then what were your means of sustenance? She said: Two black things; dates and water. (Muslim)

3. Shihab ibn 'Abbad ؓ narrates that he heard a man from a delegation of the tribe 'Abad al-Qais. He said:

We went to Rasulallah ﷺ. The Muslims rejoiced much at our coming. When we reached the assembly of people, they made spacious room for us and we sat down there. Nabi ﷺ welcomed us and prayed for us. Then looking at us Nabi ﷺ asked: *Who is your chief and who is your leader?*

We all pointed towards Mundhir ibn 'Aid. Nabi ﷺ said: *Is this Ashaj?*

That was the first day he was called Ashaj. He had a mark of injury on his face suffered from the hoof of a donkey. We said: Yes O Rasulallah. He had stayed behind his people, he tied their riding animals and took care of their luggage. Then he took out his bag and changed his clothes of the journey, and wore clean clothes and came to Nabi ﷺ.

Nabi ﷺ was reclining and stretching his feet. When Ashaj came near, people made room for him and asked Ashaj to sit there. Nabi ﷺ sat up and folded his feet, and said: *Come here. O Ashaj!*

He came and sat down to the right of Nabi ﷺ, who welcomed him, treated him kindly and enquired about his area, and also mentioned the names of towns like Safa, Mushqar and some other towns of Hajar. Ashaj said: May my mother and father sacrifice their lives for you; O Rasulallah! You know the names of our towns more than us. He said: *I have walked in your areas and these have been opened to me.*

Then Nabi ﷺ turned his attention towards the ansar and said: *O People of ansar! Treat your brothers generously for they are Muslims like you in Islam. They resemble you in respect of the colour of their hair and skin. They joined the fold of Islam with their own will. They were never forced, nor were they attacked and overpowered, (at a time) when other people refused to embrace Islam and some were even killed.*

(That delegation stayed with the ansar). Then in the morning, Rasulallah ﷺ asked them: *How did you find your brothers in treating and hosting you?*

They said: They are very good brothers. They gave us soft bedding, served us with good food, and taught us by night and day the Book of our Rabb Tabaraka wa Ta'ala and the sunnah of our Nabi ﷺ. Rasulallah ﷺ liked this, and was very pleased. Then he paid attention to us individually. We told him what we had learnt and what we were taught. Someone was taught, Attahiyat, someone Surah Fatihah, someone one Surah, some two Surah, and some many sunnah. (Musnad Ahmad)

4. Qur'an - [36:82].

Allāh ﷻ provided Mariam ؑ grapes and apples in her room without involving a human or tree. He gave her a son without needing a man. In the same way Allāh ﷻ provided Zakaria ؑ the good news of a son, Yahya ؑ, when he was 120 and his wife was 90, over and above she was barren.

5. Allāh ﷻ split the earth to give life to Ismaeel ؑ and He split earth to give death to Qarun.

6. It's Allāh who cures. Qur'an - [26:80].

7. Quran - [39:62], [11:6].

8. It is Allāh Who brings out the shoot from the seed. Qur'an - [56:64].

9. Allāh ﷻ created means for the following purpose:

- To know Allāh through His signs & qudrah.
- Means are a test - Allāh may test us with means, either by giving or by withdrawing [Qur'an - [18:7]. Means are not created for our sustenance. For exam-

ple, Allāh is not in need of jobs to give us money, He is not in need of money to give us things, He is not in need of things to give us happiness.

- Allāh utilises means to raise or debase people. Means are like containers. Whatever Allāh chooses to put in them will occur regardless of the outward structure. Earth was split to benefit Ismail عليه السلام but the same earth was split to bring destruction to Karun. It is the sunnah of Allāh that He uses the means and if He so wishes He doesn't. He asked Nooh عليه السلام to make the boat (using means), Musa عليه السلام to hit the water (using qudrah). In the battle of Badr, Allāh ﷻ sent Jibrael عليه السلام to inform Muhammad ﷺ to throw a handful of sand at the enemy.

- To submit to Allāh: After looking at the splendour of His creations; the systems and means of this universe and recognising that these are powerless in their ability to exist, or to benefit or harm anybody [Qur'an - [25:3], [7:188], [10:49].], we realise that these are just signs of Allāh and His qudrah and we submit to Him.

10. Qur'an - [10:107].

11. Allāh can bring disgrace even in the presence of means of honour. Similarly, He can bestow honour even in the state of dire poverty. If a person's inner actions are good then Allāh will create a state of inner success, even if the material possession is totally exhausted.

12. Qur'an - [10:107].

13. Qur'an - [10:84-86].

14. Qur'an - [10:87].

15. Sahih al-Bukhari and Sahih Muslim.

16. Sahih al-Bukhari.

17. Sunan al-Tirmidhi 2344 (Sahih). Also in Sunan Ibn Majah 4164.

18. Narrated by Ahmad, Tabarani in al-Awsat and al-Bayhaqqi and At Targhib wat Tarhib of Abul Qasim al-Isbahani - 165. Hasan according to al-Albani.

19. Tirmidhi - 2516 (Sahih).

20. Musnad Ahmad 27489 (Sahih according to al-Albani).

21. All of these involve different aspects of Allāh's names and attributes.

22. Last bayan by Hazrat Jee Yusuf (Rah), 01/04/1965, Lahore.

23. Qur'an - [29:69].

24. Regarding the sahaba رضي الله عنهم, Allāh ﷻ commands:

امِنُوا كَمَا امَنَ النَّاسُ

Believe as the people (sahaba) have believed ...

[2:13]

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

And the first to embrace Islam of the muhajir and the ansar and also those who followed them exactly - Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow to dwell therein forever. That is the supreme success. [9:100]

Allāh ﷻ praises the righteousness of the sahaba رضي الله عنهم in the Qur'an:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا

Of the believers are men who are true to what they pledged to Allāh. Some of them have fulfilled their vows; and some are still waiting, and never wavering. [33:23]

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَاتَى السَّبِيلَ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Righteousness is not that you turn your faces towards the East and the West. But righteous is he who believes in Allāh, and the Last Day, and the angels, and the Scripture, and the prophets. Who gives money, though dear, to near relatives, and orphans, and the needy, and the homeless, and the beggars, and for the freeing of slaves; those who perform the prayers, and pay the obligatory charity, and fulfil their promise when they promise, and patiently persevere in the face of persecution, hardship, and in the time of conflict. These are the sincere; these are the pious. [2:177]

Splitting away from the believer's way is a crime and sahaba ﷺ are the best of believers:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

Whoever makes a breach with the Messenger, after the guidance has become clear to him, and follows other than the path of the believers, We will direct him in the direction he has chosen, and commit him to Jahan-nam — what a terrible destination! [4:115]

Narrated 'Abdullah, Rasulullah ﷺ said:

The best people are those of my generation, and then those who will come after them, and then those who will come after them, and then after them there will come people whose testimony will come before their oath, and their oath before their testimony. (Sahih al-Bukhari)

Shaykh Ibn 'Uthaymin رحمه الله said:

The words "whose testimony will come before their oath, and their oath before their testimony" may be understood in two ways:

1. That because there will be so little trust in them, they will not give testimony without swearing an oath, and sometimes the testimony will come first and sometimes the oath will come first.
2. That it is a metaphor indicating that these people will not care about giving testimony or swearing oaths, to the extent that in their case, it will be as if the testimony and the oath are racing one another.

Rasulullah ﷺ warned us against criticising and reviling the sahaba ﷺ.

Do not revile any of my sahaba because (they are so elevated in rank and close to Allāh that) if you spend gold equal to Mount Uhud you would not be entitled to the reward of their spending a mudd (approximately 1 kg) or even half a mudd. (Sahih al-Bukhari 3673, Muslim 2540, 2541, Tirmidhi 3861, Abu Dawood 4660, Ibn Majah 161, Mishkat Pg. 553.)

Fear Allāh concerning my sahaba. Do not make them a target (of criticism and speaking ill). He who loves them, does so because of love for me, and he who hates them, hates them because of hatred for me. He who harms them harms

me. Who harms me harms Allāh. Who harms Allāh very soon Allāh will seize him. (Tirmidhi 3862, Mishkat Pg.554.)

‘Abdullah ibn Mas’ud ﷺ advised us regarding them:

Whoever among you wishes to follow (someone), let him follow one who has died, for the one who is still alive is not safe from fitna. The Companions of Muhammad ﷺ were the best of this ummah, the most righteous of heart and the deepest in knowledge and the most straightforward, people whom Allāh chose to accompany His Prophet and establish His Religion. So acknowledge their virtue and follow in their footsteps, and adhere as much as you can to their morals and Religion, for they were following right guidance.

(Ibn ‘Abd al-Barr in al-Jamī’, no. 1810.)

25. Imam Malik ﷺ said: The latter generations of this ummah can only be reformed by that which reformed its first generations. What was not part of deen then cannot become part of deen now (Ash-Shifa by al-Qadī ‘Iyad v.2/88).

In the battle of Uhud when the attention of a few sahaba ﷺ went to materials - it affected their opinions about leaving their posts, which led to disunity, which led to disobedience of their ameer and eventual withdrawal of Allāh’s support. Allāh ﷻ said:

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعْدَ مَا
أَرَاكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ
عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ *

And Allāh did indeed fulfil His Promise to you when you were killing them with His Permission; until you lost your courage and disputed about the order, and disobeyed after He showed you (booty) which you love. Among you are some that desire this world and some that desire the hereafter. Then He made you flee from them, to test you. But surely, He forgave you, and Allāh is Most Gracious to the believers. [3:152]

Similarly, in the battle of Hunayn Allāh delayed His support for the believers due to incorrect yaqin of a couple of sahaba ﷺ - as a consequence, a large number of Muslims were ambushed. Allāh ﷻ said:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۚ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ
عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ۖ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

Allāh has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, was straitened for you, then you turned back in flight. [9:25]

Above, we see two instances when the best generation of Muslims, striving to do one of the highest form of a’mal in the company of the leader of all the prophets, were unable to draw the help of Allāh! What about us today? What would our salat, siyam, hajj, striving etc. bring if we have corrupted our yaqin, corrupted our hearts?

26. Sahih al-Bukhari.

27. Sahih al-Bukhari.

28. Sahih al-Bukhari and Sahih Muslim.

29. Sunan Abu Dawud 4607 (Sahih).

30. Tirmidhi. The first part of this hadith is sahih and is reported by many narrators. The second part is reported various ways and their authenticity varies. Here is another hadith reported in Sunan ibn Majah (3988) and is sahih:

... It was said: "Who are the strangers?"

He said: "*Strangers who have left their families and tribes.*".

31. Sahih al-Bukhārī 21, Sahih Muslim 43.

32. For example, haram food can invalidate salat.

Salat will not be accepted for forty days if someone drinks alcohol - hadith narrated from 'Amr ibn al-'As, Ibn 'Abbas, Ibn 'Umar and Ibn 'Amr ؓ. (See As-Silsilah as-Sahihah, 709, 2039, 2695, 1854)

However, the person should still pray.

33. The reality of recognition of "Rabb" is to solve all problems through salat - otherwise, it will remain as a lip service. One can solely rely on salat for sustenance provided they fulfil two conditions:

- must not abuse wealth of others,
- must not disclose their conditions to others - not ask, not enquire much about others, not complain of hardship and in all conditions be pleased with Allāh.

Last Bayan by Hazrat Jee Yusuf (Rah.) 1st April 1965, Bilal Park Masjid, Lahore.

34. They made effort on their character and a'mal with firm yaqin that this will draw the pleasure of Allāh so that His will and decision removes their problems. Nuh ؑ [54:10, 71:26, 21:77, 11:44] and Musa ؑ [10:88] both solved their problems simply by divine intervention. Similarly to save his family in the barren condition of the desserts of Makkah, Ibrahim ؑ didn't make any apparent arrangement - he simply relied on divine intervention [14:37].

35. Qur'an - [1:6].

36. The maintenance of a masjid implies that all the a'mals of the masjid of Rasulallah ﷺ are done in it. This includes da'wah of eman gatherings in which belief in the unseen is developed, study circles on the virtues of a'mal, acquiring knowledge and dhikr, the religious education and training of those coming from outside, worship and services of guests. Another important aspect of the masjid of Rasulallah ﷺ was the sending of the jamats for da'wah work, both within the country and to foreign countries. Similarly receiving and hosting jamats from within the country and abroad. This is generally expressed as "Hijrat and Nusrat". (Bayan-ul-Qur'an)

37. Sunan al-Tirmidhī 413 (Sahih).

38. Sahih Ibn Hibban 1467 - Sahih according to al-Arna'ut.

Also Musnad Ahmad, 2/169; Darimi, ar-Riqaq, 13, 2/390. Haythami also mentioned the hadith is authentic - Majma az-Zawa'id, 4/20, no: 1634.

39. Sahih al-Bukhari and Sahih Muslim.

40. Sahih al-Bukhari.

41. Sahih Muslim.

42. Sahih al-Bukhari.

43. Muslim and Abu Dawud.

44. Sahih al-Bukhari 619 and Muslim 650. Imamm Nawawi ؒ reconciled these two hadiths in three ways.

45. Musnad al-Bazzār 2691, Sahih according to al-Suyuti.

46. Salat with the remembrance of Allāh is far better than the salat with fikr of food!

47. Sunan Ibn Mājah 224 (Sahih).
48. Sahih Muslim 2699.
49. Sahih al-Bukhari & Sahih Muslim 2699.
50. Sunan al-Tirmidhī 2686 (Sahih).
51. Sahih al-Bukhari 5027.
52. Al-Mu'jam al-Kabir 7346, Sahih according to al-Albani.
53. Sunan Abi Dawud 3641, Sahih according to al-Albani.
54. Sunan al-Tirmidhī 2647 (Sahih).
55. Tabrani-7347 (Hasan), Majma-uz-Zawaid.
56. Sahih Muslim 1631.
57. 'Umar ibn al-Khattab ؓ said: "No one should sell in our marketplace except those who have knowledge of Islam." Narrated by al-Tirmidhi, 487 (Hasan).

'Ali ibn Abi Talib ؓ said: "Whoever engages in trade before learning will fall into riba, then fall into riba." (Mughni al-Muhtaj 2/22)

Al-Nawawi ؒ said: "As for selling, marriage and the like – which are not obligatory per se – it is haram to engage in them until one has learned their conditions."
58. Sahih Muslim.
59. Sahih al-Bukhari and Sahih Muslim.
60. Sunan al-Tirmidhī 3375 (Sahih).
61. Sahih Muslim.
62. Sunan al-Tirmidhī 484 (Hasan).
63. Sahih Muslim.
64. Musnad Ahmad 14855. Sahih according to al-Arna'ut.
65. Sahih al-Bukhari - 7405.
66. Sunan Ibn Mājah 215 (Sahih).
67. Sahih al-Bukhari 1145 and Sahih Muslim 758.
68. Sahih al-Bukhari and Sahih Muslim.
69. Sahih Muslim 2700.
70. Sahih Muslim.
71. Sahih Muslim - 2137.
72. Muwatta 1671.
73. Muslim 2586.
74. Al-Muwatta 1614. Sahih according to Ibn Abdul Barr.
75. Abu Dawud, no. 3527. Declared sahih by al-Albani.
76. Muslim 2699.
77. Sahih al-Bukhari and Sahih Muslim.
78. Muslim, Riyad as-Salihin 378, Sunan Ibn Majah 68.

79. Sahih al-Bukhari and Muslim

80. Recorded by Imam Ahmad and others. Hafiz Haythami has declared the narration as sound (hasan). (Musnad Ahmad, vol. 5 pg. 323. Majma'uz Zawaid, vol. 1 pg. 127)

81. Tirmidhi 2612 (Hasan).

82. Abu Dawud. Similar hadith in Sahih al-Bukhari, Muslim and Tirmidhi.

83. Sahih Muslim 2593.

84. Musnad Ahmad 22030 (Sahih).

85. Sahih Muslim 2590.

86. Sunan al-Tirmidhi 1956 (Sahih according to al-Albani).

87. Sunan Abi Dawud 4875 (Sahih).

88. Al-Mustadrak al-Hakim - 7350 (Sahih).

89. Sahih Bukhari 6019, Al-Adab al-Mufrad 741.

90. Al-Adab al-Mufrad. Mustadrak Hakim, vol. 4, pg. 167, Musnad Abi Ya'la, Hadith: 3699. al-Sunan al-Kubra lil-Bayhaqi 19668 - Sahih according to al-Albani.

91. Sunan al-Tirmidhi 2008 (Sahih li ghayri).

92. Qur'an - [16:90].

93. Hadith narrated to this effect by 'Aishah ؓ - Muqadama Sahih Muslim and Abu Dawud.

94. Allāh ﷻ commanded us:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ * وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Your Lord has decreed that you worship none save Him, and kindness to parents. If one or both of them reach old age with you, never say to them 'Fie' nor repulse them, but speak to them gracious words. And lower to them the wing of humility out of mercy and say: 'My Lord, have mercy on them, just as they reared me when I was young.'

[17:23-4]

Abu Hurairah ؓ narrates that a man came to Rasulallah ﷺ and asked: O Rasulallah! Who is the most deserving of my excellent conduct and service? He replied: *Your mother*. The man asked: Who is next? He replied: *Then your mother*. The man asked: Who is next? He replied: *Then your mother*. The man asked: Who is next? He replied: *Then your father*. (Sahih al-Bukhari)

Abu Hurairah ؓ narrates that Rasulallah ﷺ said: *May he be humiliated, May he be humiliated. May he be humiliated*. It was said: Who, O Rasulallah? He replied: *The one, who has one or both parents live to old age and yet does not enter Paradise (by serving them and pleasing their hearts)*. (Sahih Muslim)

Anas ibn Malik ؓ reported: Rasulallah ﷺ said, *Whoever is pleased to have his provision expanded and his life span extended, let him keep good relations with his family*. (Sahih al-Bukhari 2067)

95. Sahih al-Bukhari 6540 and Muslim 1016.

96. Good-doer i.e. performs good deeds totally for Allāh's sake only without any show off or to gain praise or fame, etc., and in accordance with the sunnah of Rasulallah ﷺ.
97. Sunan al-Nasā'ī 3178 (Sahih).
98. Sahih al-Bukhari and Sahih Muslim.
99. Muslim 2564c.
100. Sahih al-Bukhari 56.
101. Ibn Majah, Sahih al-Jami' no. 6386. Similar in Jami' at-Tirmidhi 2465 (Da'if).
102. Sahih al-Bukhari 2012 and Muslim 2884.
103. Abu Dawud. Similarly in Sunan ibn Majah-2764 (Sahih).
104. Tirmidhi-2414 (Sahih).
105. Reported by Abu 'Uthman an-Nahdi رحمه الله. Ta'zimu Qadris Salah, 683, Al Aha-dithul Mukhtarah: 236. Musnadul Faruq of Hafiz Ibn Kathir, vol. 3, pg. 75.
106. Bayhaqi. Ibn Abi ad-Dunya.
107. Sahih al-Bukhari.
108. For the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.
109. Muslim-49. In this hadith the key word فَلْيَغْيِرْهُ does not mean simply to stop it, but it emphasises change to something that is good with necessary effort.

A similar hadith reported, Rasulallah ﷺ observed:

There is no Prophet whom Allāh sent to any nation before me, but he had disciples and companions among his nation who followed his path and obeyed his commands. Then after them came generations who said what they did not do, and did what they were not commanded to do. Whoever strives against them with his hand is a believer; whoever strives against them with his tongue is a believer; whoever strives against them with his heart is a believer. Beyond that there is not even a mustard-seed's worth of faith. (Sahih Muslim)

110. Sahih al-Bukhari and Tirmidhi.
111. Sahih al-Bukhari.
112. Reported in Sahih Muslim by Ibn Shihab. This is regarding Ka'b bin Malik, Hilal ibn Umayya and Murarah bin Rubai رضي الله عنهم on the occasion of Tabuk expedition.
113. As followers of Rasulallah ﷺ, we find six specific responsibilities upon an individual in the Qur'an:

1. Person himself

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I did not create the jinn and the humans except to worship Me. [51:56]

2. Own family

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O you who believe! Protect yourselves and your families from a Fire, whose fuel is people and stones. [66:6]

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

And remember what is recited in your homes of Allāh's revelations and wisdom. [33:34]

3. Close relatives

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your close relatives.

[26:214]

4. Own town

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ

Your Lord would not have destroyed those people (of the towns) for their injustice if they had tried to reform themselves.

[11:117]

5. Nearby town

وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

This too is a Scripture that We revealed — blessed — verifying what preceded it, that you may warn the Mother of Cities and all around it. [6:92]

6. Whole humanity

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best community that ever emerged for humanity: you enjoin al-Maruf, and forbid al-Munkar, and believe in Allāh.

[3:110]

114. Sahih al-Bukhari.

115. Tafsir ibn Kathir.

116. Sunan an-Nasa'i 3170 (Sahih).

117. Sunan al-Tirmidhi 2658 (Sahih).

118. Sahih al-Bukhari.

119. Sahih al-Bukhari.

120. Sunan Tirmidhi, Hadith: 1625 (Hasan according to Imam Tirmidhi).

121. Abu Dawud-2486 (Hasan).

122. Ibn Majah and Ibn Hibban.

123. Sahih Muslim 2674.

124. Sahih al-Bukhari.

125. At-Tirmidhi - 3058 (Sahih).

126. Sahih Muslim.

127. The pandemic today is that the words of eman is on the tongue, it has not entered the heart. However, there are means to enter the eman inside the heart, ie. pondering, talking, listening and seeing of unseen mentioned in Qur'an, hadith & seerah.

If the statements of eman remain on the tongue and not in the heart then it is nifaq. This condition is to be feared - effort of da'wah is the solution.

128. If people just read the kalima but do not make any effort on it, then the reality of the kalima will not enter their hearts. There are three groups of people who are in deception as regards yaqin:

- Those who think they have yaqin because they believe in Allāh. This is not correct as polytheist of Makkah also used to believe in Allāh.
- Those who think they have yaqin because they have knowledge of deen. This is not correct as even the non-believers may have knowledge of deen.

- Those who think they have yaqin because they practice deen. The munafiqs of Madinah used perform all the a'mals with Rasulallah ﷺ yet they didn't have yaqin.

129. Maulana Mohammed Yusuf رحمه الله And His Six Points of Tabligh, by Iftikhar Ahmed Alavi, Delhi, 2000.

130. Narrated by Abu Huraira رضي الله عنه, Rasulallah ﷺ said:
Verily, you are in a time when one who leaves a tenth of what he has been commanded is ruined. Then, there will be a time when one who practices a tenth of what he has been commanded is saved.
 Sunan al-Tirmidhi 2267. Sahih according to al-Albani.

Even new Muslims can participate in extended periods of khuruj. Wathilah ibn Asqa رضي الله عنه narrated:

Rasulallah ﷺ asked me: *Would you migrate?*

I replied: Yes.

He asked: *Acceptable (Badiyah) migration or obligatory (Battah) migration?*

I asked him: Which is more rewarding?

Rasulallah ﷺ replied: *Obligatory migration, and obligatory migration is that you live with Rasulallah ﷺ, and acceptable migration is that you return to your place and make it imperative on yourself to listen to the ameer and obey him, in adverse and favourable conditions, whether you like it or not, and despite others being preferred over you.* (Tabarani, Majma'-uz-Zawaid)

Note: Obligatory migration (Battah) from Makkah to Madinah was observed during the time of Rasulallah ﷺ prior to the victory of Makkah. Acceptable migration (Badiyah) is to go out for a cause of Allāh and return to your place. (Muntakhab Hadith)

131. For example, Islam does not forbid business and employment. What is intended is that before starting these jobs rectify the yaqin and learn the relevant shari'ah rules.

132. Anas ibn Malik رضي الله عنه reported that Rasulallah ﷺ said:
Make things easy and do not make things difficult. Give glad tidings and do not frighten them away (from deen).
 (Sahih al-Bukhari 69, Muslim 1734.)

133. 'Alqamah ibn Sa'id رضي الله عنه narrates that one day Rasulallah ﷺ delivered a sermon, praising certain Muslim tribes and then said: *What has happened to certain tribes who neither inculcate an understanding of deen in their neighbours, nor do they teach them, nor advise them, nor enjoin them to do good, nor forbid them from evil. And what has happened to certain tribes who neither acquire knowledge from their neighbours, nor attain an understanding of deen, nor accept any advice. I swear by Allah! These people must teach knowledge to their neighbours, and must inculcate an understanding of deen in them, and advise them, enjoin them what is right, and forbid them from what is wrong. And the other people must acquire knowledge of deen from their neighbours, and attain an understanding of deen and accept advice. If this does not happen, I would soon give them a strong punishment in this world.*

Then he came down. People began talking as to who are referred to? Some said: These are the people of al-Ash'ari tribe. They have understanding of deen while the villagers living in their vicinity are ignorant of deen. This news reached the al-Ash'ari people. They came to Rasulallah ﷺ and said: O Rasulallah! You have praised certain tribes and have shown displeasure about us. What is our fault?

He said: *People should teach their neighbours knowledge of deen, advise them, enjoin them to do good, and forbid them from evil. And others must acquire*

knowledge from their neighbours, receive advice from them, inculcate an understanding of deen; If this does not happen. I will soon punish all of them strongly in this world. The al-Ash'ari people said: O Rasulullah! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasulullah ﷺ repeated his statement. They repeated: O Rasul-ullah! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasulullah ﷺ again reiterated his words. At this. the al-Ash'ari people said: Give us one year for this work. He granted them a year to inculcate an understanding of deen in them, teach them and advise them. Then Rasulullah ﷺ recited this verse of the Qur'an (Tabrani, Targhib):

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ * كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Cursed were those who disbelieved from among the Children of Israel by the tongue of David and Jesus son of Mary. That is because they rebelled and used to transgress. They used not to prevent one another from the wrongs they used to commit. Evil is what they used to do. [5:78-9]

134. Quran - [7:96].

135. Bayan of Maulana Yusuf ؒ cited in Bayan Shomogroho. May 1962.

136. Abu Hurayra ؓ once passed by the market in Madinah. He stopped at the market and said: "O people of the market, how incapable you are!" They said, "And how is that Abu Hurayra?" He replied, "Over there, the inheritance of Rasulullah ﷺ is being distributed and you are here! Won't you go and take your share?" "Where is it?" they asked. He replied, "In the masjid." So they hurried to the masjid, and Abu Hurayra ؓ waited for them until they returned. When they came back, he said, "What's the matter?" They replied, "Abu Hurayra! We went to the masjid, but we didn't see anything being distributed." Abu Hurayra ؓ asked them, "And you didn't see anyone in the masjid?" They replied, "Indeed we did; we saw people praying, others reciting Qur'an and others studying the regulations of halal and haram." So Abu Hurayra ؓ said, "Woe to you! That is the inheritance of Muhammad ﷺ." (Reported by at-Tabarani in al-Aswat, al-Albani graded it hasan in Sahih al-Targhib wa Tarhib, Vol 1, pg. 19.)

Ibn Mu'aawiya Kindi reports that when he once went to see Umar ؓ in Shaam, Umar ؓ asked him about the condition of the people and said further, "Does it not happen that when a man enters the masjid like an escaped camel and then sits with a group only if they belong to his tribe or if they are people whom he knows?"

"Not at all," Ibn Mu'awiya, replied, "In fact, there are several gatherings (in our masjid) in which the people participate to learn and to rehearse good to each other."

To this Umar ؓ remarked, "You people will always remain in good stead as long as you remain like this."

(Hayatus Sahaba by Maulana Yusuf Khandhlawi ؒ, Vol-3).

137. People of Musa ؑ said to him: You and Your lord fight. The same people became nervous when they faced the Red sea.

138. Musa ؑ went to the mountain to get fire. But when he was instructed to give da'wah to Pharaoh, he gave it priority over wife and ten years' income. This is meant by انْفِرُوا خِفَافًا وَثِقَالًا. Qur'an-[9:41].

Musa ؑ was naturally affected by fear when the staff that turned into snake, but he didn't hesitate to catch it by the head when the command of Allāh came to catch it.

Similarly, after the death of Rasulullah ﷺ many sahaba ؓ were affected by the prevailing circumstance of rebellion and apostasies to the extent that they suggested halting the army of Usama ؓ. However, they complied with Abu Bakr ؓ when he decided to send it. The other lesson from this story is how Abu Bakr ؓ ignored the "apparent reality" and followed through the command of Rasulullah ﷺ.

139. Maulana Muhammad Manzoor No'mani.
Words and Reflections of Hazrat Maulana Muhammad Ilyas, Translated by Hafiz Safwan Muhammad, Bukhari Academy, 2001.
140. Tabligh Jamat - in the words of the 'founder' Maoulana Muhammed Ilyas, Compiled by Siraj (ibn) Yusuf Lambat (Leicester 1998).
141. Most of these quotes are from the book by Mufti Muhammed Roshan Shah Qasmi, *Malfuzat of Hazratzi Maulana Yousuf ؓ*.
142. An Important Letter of Hadhrat Maulana Muhammad Yusuf Khandhlavi.
143. Hayatus Sahaba.
144. Muntakhab Hadith.
145. Bukhari 57, Muslim 56.
146. Qur'an - [51:55, 87:9, 9:71].
147. Qur'an - [42:13].
148. Sunan Abī Dāwūd 2479. Hasan according to al-Arna'ut.
149. Bukhari: 2825, Muslim: 1353.
150. Abu al-Qasim al-Baghawī, Imam Ahmad: 1/192, An-Nasa'i: 7/146-147, Ibn Hibban: 1579
151. Criticism of Tabligh Jamat and Response by Shaikh-ul-Hadith Maulana Muhammad Zakaria Saharanpuri.
152. Tirmidhi (Sahih).
153. Qur'an: 26:109, 26:127, 26:143, 26:164, 26:180, 36:21.
154. Qur'an: 26:126, 26:151, 26:158, 26:163, 26:179.
155. Abu Nu'aym, Hulyat al-Awliya.
156. Qawa'id al-Ahkam.
157. Tahzeeb al Asma wal lughaat word Bid'ah by Imam Nawawi.
158. Jaami' al-Uloom al-Hukkam page 252 by Hafidhh ibn Rajjab.
159. Iqtidah al Sirat al Mustaqeem chap on Bid'ah by Hafidhh ibn Taymiyya.
160. Sahih al-Bukhari 440.
161. Sahih al-Bukhari 442.
162. Sahih al-Bukhari 463.
163. Al Qaulul Baleegh Fi Jamaat-ut-Tableegh by Shaykh Abu Bakar Jabir al-Jazaeri (Ustad at Masjid e Nabwi Madeena al Munawwara).
164. Abu Dawud and Ahmad (Sahih).

165. Sunan Abī Dāwūd 3462 (Sahih).

166. Sahih Muslim 1847.

167. Tabligh Jamat: Baseless Accusations & Their Response by Maulana Muhammad Manzoor Numani.

168. Sahih al-Bukhari.



Glossary

A

Akhira: Hereafter. Period after people have been brought back to life, in body and soul, on the Day of Qiyamah.

'Abd: Slave, servant, worshipper.

Abu (or Abi):

A prefix meaning "father of".

Adab:

Courtesy, etiquette, manners.

Adhan: (or Azan) The public call made before every fardh salat.

'Alamin: Mankind, jinns and all that exists.

'Alim: (pl. 'Ulama) A religious scholar possessing deep knowledge which is also matched by truthfulness and practice.

Allah: Allah is the Creator and Sustainer of all creation and controls everything in the universe. He is the One and Only being worthy of worship Who has no partners or children and is unlike anything we know.

Allahu Akbar: This expression is referred to as the "Takbeer" and commonly translated as "Allah is the Greatest".

A'mal: Act/deed or practice.

Ameer: Leader.

Ansar: Helpers. Muslims during the time of Rasulullah ﷺ who were native inhabitants of Madinah and who helped the muhajirs who migrated. Singular is ansari.

'Aqeedah: The faith, creed and beliefs of the Muslims.

Asbab: Means of accomplishing something. It could be either apparent or worldly, eg. factories, skill, job, food, medicine, iron and gold; or it could be deeni or hidden, eg. support of Allāh ﷻ, salat, patience, taqwa, dua.

As-Salamu 'Alaikum: Muslim greeting meaning "Peace be upon you."

Auliya': Friends of Allah.

Ayah: (pl Ayat) A verse of the Qur'an or the natural signs in the universe that inform one about the existence and Oneness of Allah or miracles of the prophets. In many verses, all three meanings can be assumed.

B

Bani Isra'el: The children of Isra'el. Isra'el was the title of Ya'qoob (عليه السلام), who was the son of Is'haq (عليه السلام) and the grandson of Ibrahim (عليه السلام). The Bani Isra'el are therefore the descendants of Ya'qoob (عليه السلام), commonly known as the Jews.

Barakah: Blessings.

-bin-: This word appearing between two names means "the son of".

-bint-: This word appearing between two names means "the daughter of".

Bid'ah: Literally means "innovation".

D

Da'wah: An invitation or call.

It describes the act of inviting people towards Islam.

Da'ee: The caller.

Day of Qiyamah: Last Day. The day this world will come to an end and everything besides Allah will die.

Deen: It means "way of life" - so even people who do not proclaim any religious belonging will have a way of life. It is often used synonymously for the religion of Islam.

Deeni: Related to the deen.

Dhikr: (pl. Adhkar) Remembrance of Allah to remain conscious of Him in all actions. However, it is often used for the formal repetition of words by which Allah is remembered, such as repeating the words "La Ilaha Illallah", or "Allahu Akbar", etc.

Du'a: A supplication or prayer to Allah.

Dunya: World. Also means temporary, tempting worldly possessions.

Durud: Also referred to as a salat on Rasulullah ﷺ. Sending salutations to Rasulullah ﷺ by reciting certain formulations, which all invoke Allah to shower his choicest mercies on him.

E

Ehsan: Goodness, Favour.

Eman: Belief. Eman means believing in tawheed and the prophethood of Rasulullah ﷺ together with everything else that he ﷺ taught.

F

Fahsha: Evil deeds, illegal sexual act, sins etc.

Fikr: Worry, concern.

Fiqh: Islamic jurisprudence.

Fitna: (pl. Fitan) Literally, it means to find out the purity or impurity of precious metals like gold or silver by melting it on fire. Melting the metal on fire reveals the reality. In general, it

is used very broadly to refer to temptation, test, trial, chaos and dissension depending on context.

G

Ghayb: The Unseen, those matters beyond our senses.

Gast: Visit.

H

Hadith: The words or actions of Rasulullah ﷺ, which are narrated by his sahaba رضی اللہ عنہم.

Hadith Qudsi: A hadith in which Rasulullah ﷺ narrates from Allah.

Hajj: The pilgrimage of Muslims that occurs during the month of Dhul Hijjah.

Halal: Something that is lawful in the shari'ah.

Halat: Trial & tribulation.

Haram: Something that the shari'ah clearly declares unlawful and prohibited.

Hasan: A hadith that has met the criteria of authenticity to a sufficient level as would allow it to be used as legal proof.

Hidaya: Guidance, especially the guidance Allah gives people to do good.

Hijrah: To migrate from one place to another for the pleasure of Allah.

Hijrah is compulsory when it is difficult or impossible for a Muslim to practice Islam in the place where he lives. It also refers to the migration of Rasulullah ﷺ from Makkah to Madinah.

Hoor: Heavenly Damsels.

I

Ibada: An act of worship e.g. salat, hajj, charity, etc.

Ibn: Literally 'the son of'.

Ihtisab: Sincere hope of gaining promised reward.

Ikhlas: Sincerity.

Ikram: Respect for others.

Ilah: (pl. Aaliha) Deity. The Being whom one worships.

'Ilm: Knowledge of deen.

Imam: Model, exemplar. In the shari'ah it means religious leader, one who leads the salat in jama'ah or leads a community.

Insha-Allah:

"God willing" or "If Allah wills".

Islam: Peace, surrender.

Islam teaches one to surrender or submit himself to Allah's commands.

J

Jahannam: Hell or Hellfire. This is a physical place where people will be punished after the Day of Qiyamah.

Jahiliyya: Pre-Islamic ignorance.

Condition of a people before the guidance of Allah reaches them, or the state of a people that prevents them from accepting the guidance of Allah.

Jama'ah: Congregation. Congregational salat.

Jamat: In short for the group going out in da'wah & tabligh tour.

Jannah: (pl. Jannat) Paradise. It is a physical place of happiness where people with eman will live forever after the Day of Qiyamah.

Jibrael: The archangel Gabriel. He is the leader of all the angels and was responsible for bringing revelation to prophets.

Jihad: Literally "to make an effort" or "to exert oneself".

Jinn: A creation of Allah very much like human beings, except that their origin is from fire. They can assume any form, have amazing powers and are invisible to the human eye. Since they have free-will, there are Muslim and non-Muslim jinns.

Jumu'a:

Friday congregational prayer.

K

Kafir: (pl. Kaafiroon or Kuffar) Disbeliever or rejecter of faith. This term

refers to any person who does not have eman. Therefore, Jews and Christians may be referred to as Kaafiroon. Although all mushriks may be called Kaafiroon, all Kaafiroon cannot be called mushriks.

Ka'bah: Also referred to as "Baitullah" ("Allah's house"), the Ka'bah is a cube-shaped building situated in the Masjid-ul-Haram in the city of Makkah. It is towards the Kabah that Muslims face when performing salat.

Kalima: The testimony of belief that Muslims recite to confirm their eman. The words of the kalimah are "La Ilaaha Illal Lahu Muhammadur Rasulul-lah" (There is none worthy of worship but Allah and Muhammad ﷺ is the Messenger of Allah).

Khalifa: (pl. Khulafa) A title used for the Muslim ruler. Alternative spelling 'Caliph'.

Khilaafa: Term of serving as khalifa.

Khulafa Rashideen: "The rightly guided Khulafa". According to consensus of the ummah, the "Khulafa Rashideen" refers to Abu Bakr, 'Umar, Uthman and Ali ؑ.

Khuruji: Free oneself from worldly engagement to go in the path of Allah. (In a different context it can mean forbidden dissension)

Kisra: A title used for the emperors of the Persian Empire.

Kufr: Disbelief. Kufr is the opposite of eman so when it is stated that a person commits kufr, it means that he either disbelieves in Allah, the prophet of the time (prophet Muhammad ﷺ in our times) or whatever brought by him.

L

La Ilaaha Illallah: The first part of the kalimah, translated as "There is none worthy of worship but Allah".

M

Madinah: A city in Arabia. Rasulul-lah ﷺ migrated to Madinah after he

was compelled to leave Makkah and he lived there until his demise. He is buried in Madinah.

Makkah: A city in Arabia where Rasulullah ﷺ was born. It is also referred to as Bakkah. The Kabah is situated in this city.

Manhaj: Methodology.

Mashwara: Consultation.

Masjid: (pl. Masajid) Mosque. Masjid is a place where Muslims perform their salat in congregation.

Masjidul Haraam: The Masjid surrounding the Kabah.

Masjidun Nabawi: Translated as the "Masjid of Rasulullah ﷺ" is the Masjid in Madinah that was built during the time of Rasulullah ﷺ and where his grave is today.

Masnun: Prescribed in the sunnah of Rasulullah ﷺ.

Mudhakira: Discussion.

Muhajir: (pl. Muhajireen) This term refers to a person who makes hijrah i.e., who migrates for the pleasure of Allah. The term muhajir is generally used to refer to the first Muslims who migrated from Makkah to Madinah.

Muhammad ﷺ: The last prophet whom Allah sent to mankind. He was born in Makkah in 570ce and passed away in Madinah in 632ce. All Muslims must follow his teachings.

Muhaddith: Scholar of hadith.

Mujahid: (pl. Mujahidoon) Anyone who engages in the various forms of striving for the sake of Allah.

Mujahada:

Striving in the path of Allah.

Mu'min: (pl. Mu'mineen) A person who has firm iman.

Munafiq: Hypocrite - A kafir who feigns faith.

Munkar: Disbelief, polytheism, and every kind of evil wicked deed, etc.

Mushrik: A person who commits shirk. Polytheists, pagans, idolaters, disbelievers in the Oneness of Allah.

Muslim: Literally means "one who has surrendered his will to Allah". A Muslim then follows the deen of Islam.

Muttaqi: The pious believers who fear Allah much (abstains from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

N

Nabi: (pl. Ambiya) A prophet whom Allah sends to guide people. They were sinless (free from many slanders by the Christians and Jews) and fulfilled their duties.

Nafs: Soul. The term more specifically refers to the evil dimension of the soul. It is also translated as 'carnal passions'.

Nawafil: Supererogatory.

Nubuwwah: Prophethood. Synonym of risalah.

Q

Qadar: Allah's decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

Qiyamah: Literally means rising. The day when we shall all be raised - be resurrected.

Qudrah: Literally means power, ability, capacity.

Qur'an: The final divine scripture which Allah revealed to Rasulullah ﷺ in the Arabic language in 114 chapters. It is also commonly referred to as Kitabullah ("The Book of Allah").

Quraysh: The Arab tribe that dominated Makkah during the time of Rasulullah ﷺ. Other Arab tribes held them in high regard. Rasulullah ﷺ belonged to this tribe.

R

Rabb: Although normally translated as "Lord", this translation falls far short of explaining the meaning of the word Robb. The word Robb refers to the Being Who creates, nurtures, sustains, controls and owns the entire creation.

Rahmah: Allah's mercy.

Raka'a: A unit of salat. The salat of a Muslim usually comprises of several raka'as.

Rasool: (pl. Rusul) Messenger. Messengers receive their own shari'ah and are commanded to convey them whereas Prophets receive revelation but not commanded to convey.

Rasulullah: The messenger of Allah. This term is widely used exclusively to refer to Rasulallah ﷺ in the context of Islam.

Rizq: Provisions, sustenance.

S

Sabr: Patience, steadfastness.

Sadaqa: Charity given for the pleasure of Allah. Zakat is compulsory.

Sahabi ﷺ: (pl. Sahaba ﷺ) A companion of Rasulullah ﷺ. The term refers to any person who saw Rasulullah ﷺ and who lived and died as a Muslim.

Sahih: Healthy, sound, authentic, correct. A hadith that can be used as a legal proof.

Takeenah: Tranquillity.

Salaf: Predecessors, commonly employed to refer to the first three generations of Muslims.

Salah: (pl. salat) The second pillar of Islam. It involves a set routine of recitation, supplication & utterance while standing, bowing, prostration and sitting.

Salam: 1 - The greetings that a Muslims give to another Muslim.
2 - The final movement of salat.
3 - The act of sending salutation upon Muhammad ﷺ.

Sathi: Companion, comrade.

Seerah: Literally biography.

Seerah al-Nabawiyya (or just seerah now) refers to the study of the life of Muhammad ﷺ.

Shaam: Modern-day Syria, Palestine, Israel, Jordan and Lebanon.

Shahada: A testimony of belief. The words of the Shahada are: "Ash Hadu

Alla Ilaaha Illallahu wa Ash Hadu Anna Muhammadan Abduhu wa Rasooluh" ("I testify that there is none worthy of worship but Allah and I testify that Muhammad ﷺ is His servant and messenger).

Shaheed: A martyr.

Shari'ah: The code of law that governs the lives of Muslims. The term may also be used for past nations which followed other prophets.

Shaykh: Literally old man. Stands for learned person, scholar.

Shaitan: This term refers specifically to the devil shaitan, Iblees, who is a jinn. However, it is also used generally for all other individuals from jinn and mankind who create mischief.

Shirk: Polytheism. "Shirk" is the opposite of tawheed. Shirk refers to worshipping several deities, whether Allah is included among these or not. It also includes attributing such qualities to others, which belong to Allah alone. For example, it will be said that a person is committing "Shirk" if they believe that a being besides Allah can see and hear everything.

Siddiq: (pl. Siddiqeen) Literally translated as "one who is extremely truthful". People closest to the ambiya ﷺ who accepted their message without hesitation.

Subhanallah: Glory be to Allah.

Usually said to express that Allah is totally without any partners, free of imperfections. It is generally referred to as "Tasbeeh" and may also be used to express astonishment.

Sunnah: (pl. Sunan) The word literally means "a practice" and refers to a practice of Rasulullah ﷺ. The term "Sunnah" may also be used as a collective noun to refer to all the practices and teachings of Rasulullah ﷺ. It may also be used for the practices of other people such as the sahaba ﷺ. However, in such cases it will not be used by itself e.g. it will be said "the Sunnah of the sahaba ﷺ" or "the Sunnah of our predecessors".

Surah: A chapter of the Qur'an.

T

Tabligh: This term refers to propagating Islam.

Tafsir: Elucidation, clarification, explanation of the Qur'an.

Tahajjud: Non-obligatory salat performed between the Isha and Fajr salat, preferably just before dawn.

Taqdeer: Predestination. Everything good and bad has been predestined by Allah. While Allah has given man a choice to do good or bad, the outcome is known to Him.

Taqwa: Fear for Allah. Piety. Taqwa refers to such consciousness of Allah or piety that drives a person to carry out all Allah's commands and to stay away from everything that Allah has prohibited.

Tarbiya: The process of educating, nurturing, and developing individuals and societies at large.

Targheeb: Gentle encouragement.

Tarheeb: Warning, terrify.

Tasbeeh: (pl. Tasbeehat) Glorifying Allah using words like "Subhanallah", "Subhana Rabbiyal A'la" ("Glory be to my Rabb, the Most High") and other similar words.

Tawfiq: Ability to do good.

Tawakkul: The term refers to placing one's trust in Allah and to rely only on Allah under all circumstances.

Tawheed: Usually translated as "Oneness of Allah" or "Islamic monotheism". Tawheed refers to worshipping Allah Only and firmly believing that the qualities of a deity belong only to Him.

U

Umm:

A prefix meaning "mother of".

Ummah: Literally means "nation". The Ummah of Rasulallah ﷺ refers to his followers.

Umrah: A 'minor' pilgrimage to Makkah. It can be done at any time during the year.

W

Wahi: This refers to the revelation that Allah sent to His prophets.

Wali: Patron, friend.

Y

Yaqin: Conviction or certainty at the core of the heart. In Arabic, a water inside a cave unaffected by external environment. Three levels of yaqin are: (1) Yaqin of knowledge.

Example: Knowing there is fire because you see smoke.

(2) Yaqin of observation.

Example: Seeing the fire itself.

(3) Yaqin of truth.

Example: Feeling the fire's heat.

Yaqin begins as certainty in the mind, and matures into conviction in the heart and life.

Z

Zakat: Normally referred to as a "poor due". The zakat amount is calculated at 2.5% of their surplus wealth.

